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THE

RULE OF SAINT AUGUSTINE

AND THE

Constitutions of the Sisters of Penance

OF THE

THIRD ORDER OF SAINT DOMINIC,

FORMING THE

Congregation of the Most Holy Name of Jesus

OF CALIFORNIA.

1887.

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FINIS.

THE RULE OF ST. AUGUSTINE.

THE following are the things, dearest Sisters, which we command you who are assembled in the Monastery to observe.

The first purpose for which you have been brought together is, that you dwell in unity in the house, and that you have but one soul and one heart in God; and call not anything your own, but let all things be common. Let food and clothing be distributed to each one of you by your Superioress, not in equal measure to all, because you are not all of equal strength, but so as to provide for each one according to her need. For thus you read in the Acts of the Apostles, that they had all things common, and that distribution was made to every man according as he had need. Let those who had possessions in the world freely consent, when they enter the Monastery, that they should be for the common use. And as for those who possessed nothing, let them not expect to have in the Monastery

those things which they were not able to procure in the world. Nevertheless, in case of infirmity, let them also be supplied with all that they require, even though their poverty was such in the world that they were unable to obtain even necessaries. But let not these consider themselves happy because they have found such food and raiment as they could not have obtained in the world; neither let them lift up their heads because they are become the companions of those whom they would not have presumed to approach when in the world; but let them rather lift up their hearts to Heaven, and not seek after the goods of this world, lest Monasteries become useful to the rich but not to the poor, the rich being there humbled whilst the poor are puffed up. On the other hand, let not those who seemed to be something in the world despise their Sisters who came from poverty into this holy society; but let them endeavor to glory, not in the dignity of their rich parents, but in the society of their poor Sisters. Neither let them be lifted up if they have bestowed any of their possessions on the Community, nor glory more in their riches because they are sharing them in the Monastery, than if they were enjoying them in the world. For every other kind of iniquity brings forth evil works; but pride lies lurking even in good works, that it may destroy them.

For of what profit is it to have distributed her goods to the poor, and to have become poor herself, if the wretched soul be made more proud in her contempt of riches than she was in their possession? Be, therefore, all of one mind, and live in concord, and honor God in one another, whose temples you have been made.

Be instant in prayer at the hours and times appointed. In the Oratory, let no one do anything excepting that for which it was made, and from which it derives its name; so that if, by chance, any should wish to pray out of the appointed hours (if they have leisure), there may be none to disturb them by being employed there in any other occupation. When you pray to God in psalms and hymns, meditate in your heart on that which you utter with your voice. And do not sing except what you find appointed to be sung; but what is not appointed must not be sung.

Subdue your flesh by fasting and abstinence from meat and drink as far as your health permits. But when any one is not able to fast, let her, however, take no food out of meals, unless she be sick. When you go to table, listen without noise and contention to that which is read to you, according to custom, until you rise from your meal; nor let your mouth only receive food, but let your ears also be fed with the

Word of God. If any are treated differently from the rest, as to food, because they are weak from a former habit of living, it must not disquiet nor seem unjust to those whom different habits have rendered stronger. Neither let them think their companions more fortunate, because they are allowed more; but rather let them congratulate themselves, because their strength is greater. And if to those who came to the Monastery after a more delicate nurture, any food, raiment or covering be given which is not allowed to those who are stronger, and therefore happier, these last must consider how much the others have already come down from their secular way of living, although they have not attained to the same austerity of life as those who are of a more robust constitution. Neither must the rest be disquieted because they see a few indulged (not to pay them any honor, but to support their weakness), lest that odious abuse arise in the Monastery of making the rich endure hardships, whilst the poor are allowed to become delicate. As it is better for those who are actually sick to take less food, that they be not overloaded by it, so, after their sickness, they must be treated in such a manner that they may recover their strength as soon as possible—even though they have come from the humblest state of poverty in the world—because their recent sickness has produced

in them the same weakness which former habits of life have produced in the rich. But when they have recovered their former strength, let them return to their more austere but happier way of living (for the less the servants of God require, the better it becomes them), lest their will should attach itself to those indulgences, when recovered, which were really necessary for them in sickness. Let those consider themselves the richest who are the best able to bear abstinence; for it is better to need less than to have more.

Let not your habit be singular, neither let it be your aim to please by your dress, but by your behavior. When you go out, walk together; when you have arrived at the place where you are going, remain together. Let there be nothing in your gait, in your manner, in your dress or in any of your movements which can tempt any one to evil; but let your whole demeanor be such as becomes the sanctity of your state. If your eyes light upon any man, let them never be fixed upon him. When you go out, you are not forbidden to see men; but to try to attract them, or wish to be admired by them, is criminal. For not only by touch, but by affection, and by looks also, mutual concupiscence arises. Say not that your minds are pure if your eyes be impure, because an impure eye is the messenger of an impure heart. And when,

though the tongue be silent, the mutual looks of both parties proclaim the impurity of their hearts, and concupiscence moves them to take pleasure in sinful desires, though their bodies remain inviolate, yet is the virtue of chastity destroyed in their souls. Neither must she who fixes her eyes upon a man, and is pleased that his eyes are fixed upon her, imagine that she is not perceived by others when she does this. She is perfectly seen, and by those by whom she thinks she is not seen. But supposing that her fault remained concealed and were perceived by no one, how will she avoid Him who looks down from above, whose eye nothing can escape? Or is He to be supposed not to observe, because His patience is proportioned to the greatness of His wisdom? Let, therefore, the religious woman fear to displease Him, lest she should desire unlawfully to please men. Let her remember that He beholds all things, that she may not with evil intention behold men. For the fear of God in this matter is commended, where it is written: "He who fixes his eye is an abomination to the Lord." When, therefore, you are together in a church, or anywhere else where there are men, keep watch mutually over one another's modesty; for God, who dwells in you, will, by this means, preserve you from yourselves.

And if you perceive this liberty of the eye in any one amongst you, admonish her of it immediately, that the fault may not increase, but may be corrected by her Sister's reproof. But if, immediately after the admonition, or at any other time, you see her again do the same thing, it is then necessary that whoever is aware of it should declare her wounded state, that she may be healed. Nevertheless, point it out first to one or two more, that by the mouth of two or three she may be convicted and punished with due severity. And do not consider yourselves as guilty of ill-will when you make this known. On the contrary, you would be really guilty if you were to permit your Sisters to perish by keeping silence, when, by exposing their fault, you might have corrected them. For if your Sister had a wound in her body, which she would fain keep secret through fear of an operation, would it not be cruelty in you to conceal it, and true mercy to make it known? How much more, then, ought you to make this spiritual wound manifest, that its corruption may not increase in the heart. But, before the fault is pointed out to the others by whom she is to be convicted in case she deny it, it should be first told to the Superioress (if, being admonished, she neglect to amend); that, if possible, being corrected by a private reproof, her fault may be kept

from the knowledge of others. But if she deny it, then the others are to be brought forward, that, before the whole Community, she may not only be accused by one, but convicted by two or three witnesses. Being thus convicted, she must undergo an expiatory penance, according to the judgment of the Superioress or of the Ecclesiastical Superior. If she refuse to bear this (even though she will not depart of her own accord) she must be expelled from your Community; not in cruelty, but in mercy, that she may not ruin others by the pestilential contagion of her example. And let all that I have said with respect to the fault of fixing the eyes be diligently observed in discovering, forbidding, manifesting, proving and punishing other offences, with charity toward the offender and hatred against the sin. If any one shall have committed so great a fault as secretly to receive letters or presents from any one, if she confess it of her own accord, let her be forgiven, and let prayer be made for her. But if she be taken in fault, and convicted, let her be severely corrected according to the judgment of the Superioress, or of your Ecclesiastical Superior.

Your clothes shall be kept in one place, under the charge of one or two Sisters or as many as may be required to shake them out often, to preserve them from

moths. And, as you are fed from a common kitchen, so shall you be clothed out of a common habit-room. When clothes are given out to you according to the season, concern yourselves as little as possible whether you receive the same habit which you took off or one which another had worn; provided only that no one be denied what is necessary for her. But if contentions and murmurs arise, and any one complain that she has received a worse habit than she had before, and that she is not considered worthy to be clothed like the other Sisters, you prove how wanting you are in that interior holy raiment of the heart, when you thus contend about the clothing of the body. However, though in consideration of your weakness you be allowed to receive the same habit as before, yet, whatever you leave off shall be kept in one place, under the care of those who have that charge; so that no one shall work anything for herself alone, whether it be for clothing, bedding, bed-clothes, girdles, kerchiefs or the like; but all your work shall be done for the common use, and that with greater zeal and more cheerful diligence than if you were employed for yourselves only. For it is written of charity, that "it seeketh not its own," which means that charity prefers the general good to its own, not its own to the general good. And thus, the more you study the advantage of

the Community in preference to your own, the more you may know that you advance in perfection: since charity, which abideth forever, has thus the pre-eminence over those things which only supply the transitory necessities of life. Hence it follows that when any one shall bring to his daughters, or those in any way depending on him in the Monastery, clothing or any other things that may be reckoned as necessaries, they must not be received secretly, but must be placed in the hands of the Superioress, that, being kept in common stock, they may be given out to any one who may stand in need of them. And if any Sister shall conceal what is brought to her, let her be punished as guilty of theft.

Let your clothes be washed, according to the judgment of your Superioress, either by yourselves or others; but let not an excessive desire of clean clothing bring inward defilement on the soul. Let not the use of the bath be frequent among you; but if through infirmity any Sister shall require it oftener than usual, let it not be refused her. Let her have it without murmuring, according to the advice of the physician, so that (even if the patient be unwilling) by order of the Superioress, whatever is necessary for her health may be done. If, however, the Sister desire the bath and it be not good for her, let not her inclination be

indulged; for sometimes that which is pleasant is believed to be of service though it be really injurious. Lastly, if any sister have a secret pain in the body, let her, being the servant of God, be believed without mistrust when she declares what she suffers. But nevertheless, if it be not certain that what she fancies is really the best means of removing the pain, let the physician be consulted. The Sisters must not go to the baths, or anywhere else when they are obliged to go, fewer than two or three together. And she who is obliged to go anywhere shall not choose her own companions, but must go with those whom the Superioress shall appoint. The care of the sick, either when recovering or when laboring under any infirmity (though without fever), must be committed to one Sister, who must ask from the kitchen whatever she shall find necessary for each. Those who have charge of the stores, or the habits, or the library, must serve their Sisters without murmuring. The books may be asked for at a certain hour every day. Whoever asks for them out of that hour must not have them. But clothing and shoes, when required, must be given without delay, by those under whose charge they have been placed.

As for disputes, either avoid them altogether or bring them to an end as soon as possible, lest anger

grow into hatred and make of a mote a beam, and cause the soul to be guilty of murder. For it was not written for man only, "He that hateth his brother is a murderer," but the female sex also is included in the precept under the name of man, who was first created. Whosoever shall offend another by injurious words, or by upbraiding her with a fault, shall be careful as soon as possible to make amends for the offense; and the Sister who has been offended must forgive at once without dispute. But if they have mutually offended each other, both must mutually forgive each other, on account of your prayers, which, the oftener you make, the more holy they should be. A Sister who, though often tempted to anger, yet hastens to ask pardon of the person who she knows she has offended, is better than one who is slower to be angry, but is also slower to ask pardon. And a Sister who never will ask pardon, or who does not ask it from her heart, is unworthy of remaining in the Monastery, even if she be not actually expelled from thence. Refrain, therefore, from harsh words; but if such should escape your lips, be not slow to let the remedy proceed from the same tongue which inflicted the wound. But when the necessity of discipline compels such of you as are superiors to use harsh words in reproving your inferiors, though you should feel that you have gone too far in so doing, it

is nevertheless not required of you to ask pardon of your subjects lest the authority of your government be weakened through too great regard to humility. But you must ask pardon from the Lord of all, who knows how much you love those very persons whom you corrected more severely, perhaps, than was reasonable. Yet the love that is between you must not be sensual but spiritual.

Obey your Superioress as a mother, and, yet more, your Ecclesiastical Superior, who has charge of you all. It is more particularly the office of the Superioress to see that all these things are observed; and if anything should chance to be less well observed she must not allow it to be negligently passed over, but must take care that it be amended and corrected; and if any matter shall exceed her capability, or the limits of her authority, she must refer the case to the Ecclesiastical Superior. Let not your Superioress account herself happy because she rules over you with authority, but because she has the opportunity of serving you with charity. As your Superioress, let her be in honor before men; but in fear before God, let her lie prostrate at your feet. Let her show herself an example of good works to you all. Let her correct the disorderly, comfort the dejected, support the weak, and be patient with all. Let her be strict with herself

in the observance of religious discipline, and cautious in exacting it of others. And although both love and fear be necessary, yet must she rather desire to be loved than feared by you, ever remembering that she must give an account to God for you all. Be, therefore, the more obedient, out of compassion not for yourselves only but also for her, who is in so much more danger in proportion as she is higher in authority over you.

The Lord grant that you observe all these things as becomes lovers of spiritual beauty and those who are fragrant with the sweet odor of Christ through a good conversation; not as slaves under the law but as those who have been set free by grace. Now that you may see yourselves in this little book as in a mirror and may neglect nothing through forgetfulness, let it be read to you once a week; and whenever you shall find yourselves to be in the practice of what it enjoins, give thanks to God, the giver of all good. But whenever anyone amongst you shall perceive that she has failed in any point, let her repent for the past and be on her guard for the future; praying that her offenses may be forgiven, and that she be not led into temptation.

HERE ENDS THE RULE OF ST. AUGUSTINE.

CONSTITUTIONS

OF THE

SISTERS OF PENANCE

OF THE

THIRD ORDER OF ST. DOMINIC,

FORMING THE CONGREGATION OF THE MOST HOLY NAME OF JESUS, OF CALIFORNIA.

PROLOGUE.

SECTION 1. Of the Constitutions.
SECTION 2 Of the institution and character of the Order and of this Congregation.
SECTION 3. Of the obligation of these Constitutions and of Dispensations.
SECTION 4. Of Customs.

SECTION 1.

OF THE CONSTITUTIONS.

1. Forasmuch as we are commanded by our Rule to have one heart and one soul in the Lord, it is just that we who live under one Rule and are bound by vow

to one profession, should be found uniform also in all observances of Religion in order that the outward uniformity of our practice may both represent and maintain the inward unity which should exist in our hearts.

2. Now this uniformity will doubtless be more easily and more perfectly observed, if everything that ought to be done be committed to writing, that all may know, by means of what is written, how they ought to live; no one being permitted to alter, to add, or to take away anything according to her own will, lest, by neglecting small things, we fall away little by little.

3. In order to provide the better for the unity and peace of the Sisters, we have written this book, which is called the Constitutions, and for the sake of its more convenient use we have divided it into chapters.

SECTION II.

OF THE INSTITUTION AND CHARACTER OF THE ORDER AND OF THIS CONGREGATION.

4. As the Order of St. Dominic has been instituted mainly for the salvation of souls, all its members ought to aim at this end by means suitable to their state. Thus, as the Fathers of the Order devote them-

selves to the office of preaching, for which, as its name implies, the Order was expressly instituted, so the religious women of our Congregation who follow the same holy Rule should aim at advancing the salvation of souls, both by their prayers, and by such active works of charity as may be embraced by their particular Institution. We read that, in the very beginning of our Order, our Holy Father St. Dominic founded his first Convent of Nuns at Prouille in France, for the instruction of young girls exposed to the danger of heresy; whence we gather that it entered into the original design of our Holy Patriarch that the religious women of his Order should occupy themselves with the instruction of others in the faith, when this might be required by the necessities of time and place. In this spirit, therefore, we have embraced the work of teaching.

5. It is most necessary that those who devote themselves to a work so sublime and holy should before all things labor for their own sanctification, that so they may become fit instruments for the sanctification of others. There are various means by which Religious persons may prepare themselves to work for the salvation of souls, as appears evident from the variety of Religious Institutes approved by the Church, which propose to themselves this end. The means ordained

by our Holy Father St. Dominic, and by our venerable ancient Fathers, are regular life, monastic observances, and the choral recitation of the Office.

SECTION III.

OF THE OBLIGATIONS OF THESE CONSTITUTIONS AND OF DISPENSATIONS.

6. We declare that the Constitutions do not oblige the Sisters under sin, but only under the penalty imposed for their infraction; which penalty, if they refuse to accept, they will not escape sin. For, as St. Thomas teaches, in our Order the transgression or omission of any point of the Rule or Constitutions does not of itself bind under sin, whether mortal or venial, but only under the assigned penalty, since it is in this manner we are bound to observe them. And although a penalty ought not to be inflicted against his will on one who has committed no sin, yet it may be done in our Order because we have voluntarily bound ourselves to this at our profession.

7. Nevertheless, sin may indirectly accompany the transgression; first, on account of the bad motives which produce it. If, for instance, a Sister break silence through impatience, curiosity or negligence, she

may commit a venial sin, not directly by reason of the Constitution being violated, but on account of the bad motive which causes that violation. And although there are some things enjoined in our Constitution, without any precept annexed, which, being merely appointed for the adornment and beauty of regular life, may seem to be of little consequence in comparison with those which belong to the essence of religion, yet the transgression of such regulations through negligence cannot be without venial sin, and venial sin disposes to mortal sin. The Sisters may therefore very properly accuse themselves in Confession of their breaches of Rule and of the motives which produce them.

8. Secondly, sin is incurred if the transgression be accompanied with contempt for the law transgressed. If the contempt is formal, that is to say, entire and complete, the sin is mortal. Now there is contempt when an action is done, either with the intention of not submitting to correction, or to show that one sets at nought the Rule or the Superior. But, on the contrary, when a person is led to a breach of the Rule through some particular cause (as anger, for instance, or any other passion), he does not sin through contempt, but through that other cause, even though he should repeat the sin frequently, from the same or

some other similar cause; for, as St. Augustine says: "Not all sins are committed through the contempt which springs from pride; nevertheless, the frequent repetition of sin leads, by predisposition, to contempt; according to the saying of the Book of Proverbs, 'The wicked man, when he is come to the depth of sins, contemneth.'"

9. Thirdly, there is sin when the act committed is contrary to the laws of God or of the Church.

10. Fourthly, there is sin when the act committed is against one of the three vows of religion, namely, poverty, chastity or obedience.

11. Fifthly, there is sin when the action is forbidden by what is called a formal precept, that is, an absolute command made by a lawful Superior in virtue of the vow of obedience. A formal precept, to be valid, must be expressed in writing and by the words: *We command in virtue of holy obedience.* But, in our Congregation, such precepts can only be made by the Archbishop of San Francisco.

12. The Prioress shall have power to dispense the Sisters from time to time when she shall judge it to be necessary, excepting on points which the Archbishop, or the Prioress Provincial, shall for some reason have reserved to themselves; and such dispensation may be given, not only on account of sickness or infirmity,

but also in other cases when it shall seem good to Superiors, in order not to hinder the greater good of the Order.

13 Nevertheless, the power of dispensation has certain limits. Thus, the grant of some dispensations is reserved to higher Superiors; for a Conventual Prioress cannot grant dispensations from fasting and abstinence to the whole community in a body, although it may happen in a small community that all the Sisters may have to be individually dispensed, owing to the particular needs of each one; and such a dispensation the Conventual Prioress can legitimately grant. But in this case it would be her duty to inform the Prioress Provincial of it, and to explain the causes.

14. Every Prioress has power in her own Convent, but not in another, to give the necessary dispensations, not only to Sisters of her own community, but also to those of other communities who may be in the same house.

15. The Prioress must not grant any dispensation without just cause. For St. Bernard, in his book on Dispensations, says: "Let not the Superior add to my vow without my consent, nor take from it without a certain necessity; for the relaxation of the vow without necessity is not a dispensation, but a dissipation."

But in order for the Prioress to have a legitimate motive, it is not necessary that there be impossibility of keeping the law; it is sufficient that there be a reasonable cause for the dispensation. Thus a Prioress may dispense from the fasts of the Order not only a Sister who is ill, but also a Sister who has hard work to do, or who is in delicate health, or is still very young; provided the dispensation do not exceed the just proportion of the cause which gave rise to it, and that it do not pass into an habitual Rule in the Convent.

16. When the Prioress desires a Sister in her convent to accept a dispensation, that Sister must not be too ready to judge that the Prioress has not a reasonable cause; for perhaps it is done to humble her, or for some reason of which she is ignorant, as, for example, because there is doubt whether she be not weak, though the Sister may seem to herself to be strong. And in this she ought to submit her judgment to the judgment of her Superior and obey; for it often happens that others can judge better of the weakness of a person from her appearance than can the sufferer herself. Therefore, in doubtful cases, a subject is bound to obey her Superior; obedience in such a case being a sufficient reason.

17. The Sisters cannot dispense themselves, even when there is a just cause, but must have recourse to their Prioress. Superiors, however, may make use of dispensations for themselves when they shall judge it to be expedient, without its being necessary for them to have recourse to higher Superiors.

18. The Prioress cannot dispense the Sisters from the observance of the precepts of the Church—for example, from the fast of Lent—but must apply to the Confessor, not having herself the necessary jurisdiction.

19. When the Prioress is present in the house, the Sub-Prioress, Vicaress and other officials of the Convent shall have no power of dispensation. Nevertheless, the Prioress shall grant to these Sisters such powers as are necessary or useful for the due discharge of their office.

SECTION IV.

OF CUSTOMS.

20. Let the laudable ancient customs of our Congregations be kept up; but on the other hand let not customs which are less laudable be introduced; and where they already exist, let them, as far as possible, be abolished.

21. Conventual Prioresses should be diligently on their guard to make no change in approved customs, without the sanction of the Prioress Provincial. And it belongs to the Prioress Provincial in her visitation of the Convents to correct all those Superiors who introduce abuses or who tolerate in their Convents customs contrary to the laws or regulations of the Congregation or subversive of religious discipline.

22. Moreover, no Convent shall be accepted in which new customs contrary to the laws and spirit of our Congregation are required to be observed.

23. The Sisters cannot be exempted from the observance of the Constitutions or Ordinances by reason of any custom contrary to them, however long such a custom may have prevailed. Whenever, therefore, a Superior shall require exact observance from any of her subjects they are bound simply to obey, according to the tenor of the protestation made at Profession.

End of the Prologue.

PART FIRST.

Which Treats of the Form of our Community Life and the Manner of Reception into the Congregation.

CHAPTER I.

OF THE OFFICE AND OTHER SPIRITUAL EXERCISES.

Section 1. Of promptitude in going to Office.
Section 2. In what the Daily Office consists.
Section 3. Of the Obligation of the Office.
Section 4. Of the manner of reciting the Office and of the attention required.
Section 5. Of the time, place and attitude proper for the recitation of the Office.
Section 6. Of Mental Prayer.
Section 7. Of Spiritual Reading.
Section 8. Of the Annual Retreat.
Section 9. Of the Confraternities of the Holy Rosary, of the Most Holy Name, and of the Angelic Militia.
Section 10. Of various Ordinances which relate to this Chapter.

SECTION I.

OF PROMPTITUDE IN GOING TO OFFICE.

24. The bell should be rung twice for Office. The first signal should be given by a few strokes only, on

hearing which the Sisters must begin to prepare by leaving off the occupations in which they are engaged, and not beginning new ones. For the second signal the bell should be rung long enough to allow the Sisters who are in the most distant parts of the house to go thence to the Choir. There should be a sufficient interval between the two signals to give the Sisters time for recollection, that they may recite the Office with more devotion.

SECTION II.

IN WHAT THE DAILY OFFICE CONSISTS.

25. The Sisters shall recite every day, either in or out of Choir, the Daily Office of the Blessed Virgin, according to the Rite of the Dominican Order, with the Commemoration of the Saints of the Order. Moreover, they must say the Office of the Dead every week, the octaves of Easter and Pentecost alone excepted.

26. Those Sisters who say Office out of the Choir are not bound to say in private the Litany of the Blessed Virgin and the *Inviolata*, which are sung on Saturdays, nor the Seven Penitential Psalms which are said before Mass on Ash-Wednesday and Maundy-Thursday.

27. According to the universal custom of the Church, let the prayer *Aperi Domine* be said before Matins, and that of the *Sacrosanctæ* be said after Compline.

28. The custom of singing the Antiphon *Salve Regina* processionally after Compline had its origin with our Holy Father St. Dominic. It was confirmed at Paris in 1226, under the Blessed Jordan. At this procession all the Sisters, even those who are in any way exempted from attendance in Choir, ought to be present, both out of devotion to the Most Holy Mother of God, the especial advocate of our Order, and on account of the 200 days' indulgence which were granted by Paul V. to all persons who shall be present when this Antiphon is sung. At the end of the *Salve Regina* shall be added the Antiphon *O Lumen*, in honor of our Holy Father St. Dominic.

29. Every Saturday the Litany of the Blessed Virgin shall be sung after the *Salve Regina*, as was thus ordained at Bologna in 1615: "On account of the singular devotion of our Order toward the Blessed Virgin, its especial Patroness, and that we may retnrn some thanks for the innumerable benefits which we have received from her virginal hands, and that she may, especially in these calamitous times, continue her protection to our Order, which sprang up at first through her singular favor and patronage, we will and ordain

that, in all the Convents, places and houses of our Order, and in the Monasteries of nuns, the Litany of the Virgin Mother of God be sung every Saturday after the *Salve Regina*, as is already practiced in many Convents of our Order;" and at the end of the Litany the prose *Inviolata* is to be added, as found in the Processional of the Order.

SECTION III.

OF THE OBLIGATION OF THE DAILY OFFICE.

30. The Community shall keep Choir according to the Constitutions of the Order, if there are in the house three Sisters capable of reciting the Office, who who are not prevented from attendance.

31. All the professed Sisters are by Rule bound to say the Office. Should they neglect that duty they would lose the merit of that pious exercise and render themselves guilty of a trespass of the Constitutions and therefore deserving of correction. The Prioress cannot dispense any Sister from saying Office, unless sickness or some extraordinary occupation render it very difficult to recite it. When a Sister, from any cause whatever, cannot say the Office or any part of the same with the Community, she is bound to say it by herself as soon as she can find an opportunity.

SECTION IV.

OF THE MANNER OF RECITING THE OFFICE AND OF THE ATTENTION REQUIRED.

32. In order the more to follow the spirit of the Church in the recitation of the Divine Office, the Sisters shall say Office together in the Convent Chapel. They shall divide themselves equally according to number, so as to have one-half on each side of the Choir, and recite the psalms alternately, in a clear, audible, slow and pious manner. While thus saying the Office, they shall meditate on the spiritual meaning of the psalms; or, at least, keeping away all worldly thoughts, fix their hearts and minds on God alone.

33. When a Sister says the Office in private, she must recite it so that if she be not deaf, and no obstacle intervene, she can hear her own voice. The Office should be said distinctly, continuously, and with proper reverence, as well out of Choir as in it.

34. To fulfil the obligation of the Office, *actual* attention throughout is not required, nor is *habitual* attention sufficient; but that which is required is *virtual* attention—that is, attention which continues through the whole Office, in virtue of a purpose of attention made at the beginning; as when, for example, any Sister set herself to say her Office with the inten-

tion of attending to it, or with the intention merely of fulfilling the obligation she is under of saying Office. For the intention virtually continues, even though, through infirmity or negligence, she be frequently distracted in the course of saying the Office, provided that the contrary intention—that is, the intention of not attending—do not intervene. But if any Sister, whilst she is saying her Office, should occupy herself in any distracting manual employment, she would not continue her virtual attention, and, consequently, she would not satisfy the obligation of the Office.

SECTION V.

OF THE TIME, PLACE AND ATTITUDE FOR THE RECITATION OF THE OFFICE.

35. The time for the recitation of the Office lasts from midnight to midnight, so that anyone who recites the whole Office within that interval satisfies the obligation. Nevertheless, Matins, Lauds, Prime and Tierce ought not, without a legitimate cause, to be said after midday, nor Vespers and Compline before midday. Moreover, Matins and Lauds may be said on the eve, beginning from the time when the sun is nearer to its setting than to the meridian. It is also

allowable in Lent to say Vespers before midday except on Sundays. No Sister, however, should say Vespers, even in Lent, before eleven o'clock; and if hindered by unavoidable occupation it is better to say them after dinner than to anticipate them before that hour. The Office of the Dead may be recited at any time between the midnight which begins the Sunday and the midnight which ends the Saturday.

36. The Office may be said kneeling, standing, sitting or walking, or even lying down in the case of sickness. It may be said in the cell, garden, or when traveling; but it is better always to choose the place and attitude most favorable for prayer.

SECTION VI.

MENTAL PRAYER.

37. The Sisters must devote themselves to mental prayer in Choir twice every day; that is, for half an hour in the morning and for at least a quarter of an hour in the evening.

When the work of a Convent and its Horarium will admit of it, the evening meditation shall be for half an hour. But when this is the case, on days when the Rosary is said in common or when Benediction of the

Blessed Sacrament is given, these devotions may be reckoned as taking the place of a quarter of an hour of the evening meditation.

38. At these hours of meditation the whole Community ought to be present, except the sick or those who are in attendance on them, or whose offices oblige them at such times to be absent from Choir. But if from these or other causes a Sister be sometimes absent from Choir at the time of meditation, she is nevertheless bound on the same day to devote herself to mental prayer for at least the space of half an hour. Those only are excepted who are on a journey, or who are really prevented by illness, or who are in close attendance on the sick.

39. It is strictly forbidden to Superiors to shorten, but more especially to omit, the time of common meditation, unless for some urgent necessity. Prioresses should be most vigilant that all the Religious who are present at the meditation shall remain in Choir to the end; nor must they allow the requirements of any office to interfere with this important duty beyond what is of strict necessity. And the Prioress Provincial, at her visitations, must inquire with particular care into the observance of this point of the Rule. At the beginning of the Meditation a passage should be read aloud from some spiritual author.

40. Let the Sisters be mindful of that which the Apostle says in his First Epistle to Timothy: "Bodily exercise is profitable to little." For we profit more by the exercise of pious affections toward God than is possible for us by the service of the lips only. Hence spiritual writers warn us that those are deceived who set themselves a daily task of vocal prayer in preference to meditation and mental prayer, for this would be to neglect the end for the means. And Saint Bonaventure says: "The Religious who does not assiduously give himself to prayer is not only wretched and useless, but, in the eyes of God, he carries a dead soul in a living body. Nor is it wonderful if he who is not zealous and constant in prayer should often miserably yield to temptation." Let all Prioresses, therefore, see that this holy practice is observed in their Convents, remembering that mental prayer conduces to excite and maintain the fire of divine love in the soul; according to the words of the Royal Prophet: "In my meditation a fire shall flame out."

SECTION VII.

OF SPIRITUAL READING.

41. The duty and importance of Spiritual Reading as one of the daily exercises of a Religious, are suf-

ficiently indicated by Saint Augustine in the Rule, where he says that the books may be asked for at a certain hour every day. Every Sister, therefore, should endeavor to make Spiritual Reading, when her other duties permit, for at least a quarter of an hour every day.

SECTION VIII.

OF THE ANNUAL SPIRITUAL RETREAT.

42. All, without exception, are bound to make a spiritual retreat every year for the space of eight days, though they are not bound all to make it at the same time or to have a preached retreat. It is permitted by custom to reckon as eight days six full days, adding part of the evening on which the retreat begins and part of the morning of the eighth day on which it ends. The practice of the annual retreat has been recommended and decreed by many General Chapters, and especially by that held at Rome in 1777, which teaches that no exercise is more useful for shaking off the dust of this world, with which the hearts even of Religious cannot help becoming soiled amidst the manifold solicitudes of this life. Moreover, many Sovereign Pontiffs have granted indulgences for the performance of these exercises.

SECTION IX.

OF THE CONFRATERNITIES OF THE HOLY ROSARY, OF THE HOLY NAME AND OF THE ANGELIC WARFARE.

43. In common with all the children of St. Dominic we are bound to cherish a great love for the most salutary devotion of the Holy Rosary, which was bequeathed to us as a special birthright by our Holy Father, has been used ever since as a most powerful weapon in the spiritual warfare by all the Saints of our Order, and has been enriched by many Sovereign Pontiffs with a vast treasure of indulgences. Many General Chapters have vied with one another in urging on all preachers to propagate and encourage the use of the Holy Rosary among the faithful to whom they minister, and to animate them to devotion toward the Blessed Virgin by relating the many graces that have been obtained by the children of the Rosary; and Superiors are enjoined in their daily Chapters to remind their subjects from time to time of this duty. Following out the spirit of these injunctions, we also are bound, no less than the Fathers, to attach ourselves to this devotion in preference to all others, and to spare no pains that its use shall be constantly taught and explained to the children of our schools and to all under our care.

44. All the Brethren and Sisters of the Order, from the time of making their profession, are members of the Confraternity of the Rosary, so that it is not necessary for them to be enrolled in the Book of the Confraternity.

45. To gain the Indulgences attached to the Confraternity it is requisite to say the whole Rosary once during the week; but it is not necessary to say more than a third part at a time. Although this suffices to fulfil the strict obligation of the Confraternity, yet every Sister ought to recite at least a third part of the Rosary daily, either privately or in common, as a devotion second only in importance to the Office and Meditation prescribed by the Constitution. Let us, therefore, rejoice in the possession of so great a treasure, and, as true children of our Holy Father, greatly love the Holy Rosary, assiduously use it and zealously propagate it, according to the means proper to our state; being assured that the blessing of God would cease to rest on our Congregation should we ever come to neglect this precious devotion whose perfume was shed around the very cradle of our holy Order.

46. The Confraternity of the Holy Name of God, or of Jesus, was instituted in the first century of the Order for the purpose of extirpating the vice of blas-

phemy, and to lead men to worship and reverence that Most Holy Name with due religious honor. This Confraternity, already recommended by several General Chapters, has been still more earnestly pressed upon us by the Master of the Order, Father Brother Alexander Vincent Jandel. Neither the Brethren nor the Sisters of the Order can gain the indulgences with which this Confraternity has been enriched by the Holy See unless their names be duly enrolled in the Book of the Confraternity. The principal feast of this Confraternity is on the first of January.

47. The Roman Pontiffs have also granted many favors to the Confraternity of the Angelic Warfare, or Girdle of Saint Thomas Aquinas. In order to gain them, it is necessary to be inscribed in the Book of the Confraternity, and to wear, day and night, around the waist, the girdle, blessed by a Priest of the Order, or by some other Priest having faculties from the Master General.

The fifteen Hail Marys said on the Cord of Saint Thomas should be recited in honor of the Fifteen Mysteries of the Rosary, and are a kind of abridgment of that devotion. An indulgence of sixty days is attached to their recitation.

The principal Feast of this Confraternity is January 28th, being that of the Translation of the Relics of the Holy Doctor.

SECTION X.

OF VARIOUS ORDINANCES RELATING TO THIS CHAPTER.

48. The Office should not be recited while a public Mass is being said at the High Altar, when this can be prevented without inconvenience by exchanging the times of Office and Meditation.

49. The Prioress Provincial, as well as each Conventual Prioress, must bestow all care and diligence on the adornment and beauty of the Chapels attached to our Convents, especially in those things which are used for the celebration of Mass and the administration of the Holy Eucharist. Let Superiors, therefore, remove such Sacristans as are negligent in the duties of their office. For, as was declared at the Chapter of Rome (A. D. 1756), the very nature of our Holy Order requires that we should love and have a care for the beauty of God's house.

50. All the Altars in the churches of the Order are privileged for the Priests of the Order celebrating at them, in suffrage for the souls of all the faithful departed; and this holds good, even if the Masses be not of the Dead, whether they be of obligation or devotion. The Altars in our houses and in possessions belonging to us are also privileged.

51. Altar stones must be neatly set into the middle of the table of the Altar, so as to rise somewhat above the level of the Altar, and to be easily discernible by the touch.

52. The table of the Altar, especially if it be a consecrated Altar, must be clean and decently ornamented. It must be covered by three clean linen cloths, blessed by a Bishop or some one having that power. The uppermost of these cloths, at least, must be long enough to reach the ground; the other two may be shorter, or one may be used doubled. There should be also a proper Altar covering, that the linen cloths may be preserved from dust and other impurities.

53. In every house of the Order, whether Priory or Vicariate, let Altars be erected in the Dormitories, in honor of the Blessed Virgin, our most compassionate Advocate and Mistress.

54. Our Choirs must be so arranged that the Sisters going in and out cannot see seculars, or be seen by them.

55. In all our Sacristies, or, if they are not large enough, in some place adjoining, an Oratory should be devoutly arranged where the Priests, before saying Mass, can conveniently make their preparation.

56. In the Sacristy a tablet shall be hung up on which shall be inscribed the anniversaries which the Convent observes.

57. The corporals shall be two palms in width and two palms and a half, at least, in length, of plain white cloth made of pure linen; they shall not be embroidered or interwoven with silk.

The cruets shall not be made of anything but glass, and that not colored, but clear, with metal lids.

CHAPTER II.

58. OF THE INCLINATIONS.

SECTION 1. Of the Inclinations in general.

SECTION 2. How the Most Holy Sacrament is to be adored on entering the Choir, and of the ceremonies of the Office.

SECTION 3. Of the three kinds of Inclinations.

SECTION 4. Of the two kinds of Genuflections.

SECTION 5. Of the two kinds of Prostrations.

SECTION 6. Of the times when the Sisters stand facing the Altar; when they stand facing Choir to Choir, and when they sit down.

SECTION I.

THE INCLINATIONS IN GENERAL.

59. We distinguish three kinds of inclinations, two kinds of genuflections, and two of prostrations.

60. The three kinds of inclinations are: First, the profound inclination, which is made by bending the head and body in such a manner that the elbows may rest upon the knees; secondly, the middle inclination, which is made by bending the head and body so that the hands can touch the knees; and thirdly, the inclination of the head, which is made by merely slightly bending the head and body.

61. The two kinds of genuflections are: The genuflection of both knees, which simply consists in kneeling on both knees, keeping the body erect; and the genuflection on one knee.

62. The two kinds of prostrations are: First, the prostration properly so-called, which is made by kneeling and leaning forward with the elbows and body over the benches, or upon the knees when there are no benches; and the prostration called *Venia*. This is made by extending the whole body on the ground lying on the right side, keeping one leg upon the other.

63. Moreover, the Sisters may stand or sit; they may turn toward the Altar, or face Choir to Choir.

SECTION II.

HOW THE MOST HOLY SACRAMENT IS TO BE ADORED ON ENTERING THE CHOIR, AND OF THE CEREMONIES OF THE OFFICE.

64. When the Sisters come into Choir for Office, or present themselves before the Most Holy Sacrament of the Eucharist, though it be only in passing before the Altar, they shall make the profound inclination, and also the genuflection on one knee, on account of the majesty of God, and the real Presence of the Most Holy Body of our Lord Jesus Christ.

65. At the signal given by the Superioress, the Sisters, standing and turned toward the Altar, shall say the first part of the *Ave Maria*. The hour being thus devoutly begun:

They shall turn toward the Altar during the *Deus in adjutorium*, etc., making the sign of the cross; but at the *Gloria Patri* they shall bow profoundly, facing Choir to Choir until the *Sicut erat*. At the Invitatory the Sisters stand processionally, except at the words *Venite adoremus*, when they kneel, facing Choir to Choir; this is done also at the verse of the *Te Deum*, *Te ergo quæsumus*. At the *Gloria Patri* at the end of the Invitatory, they bow to the knees, and then remain facing Choir to Choir until the end of the Office. At the first Psalm. one Choir shall sit and the other stand. At the second Psalm, the Choir which has been seated rises and the other sits down, and so on alternately until the *Laudate Dominum* of Lauds, when all must be either standing or inclined until the end of the Hour.

The same order is to be observed at all the Hours of the Office. Both Choirs sit after the blessing, while the Lessons at Matins are read, and during the Responsories. The profound inclination is made at the *Pater*, before the Lessons; but the middle inclination is made throughout the Office, whenever the holy Names

of Jesus and Mary are said in the prayers, during the last verse of the Hymns, the last verse but one of the canticle *Benedicite*, and the *Gloria Patri* at the end of each Psalm.

SECTION III.

OF THE THREE KINDS OF INCLINATIONS.

66. The profound inclination is made: At the first *Gloria Patri* of each hour; when the *Pater* is said in Choir, at Grace, Vespers and Matins of the Office of the Dead, and in the Chapter. On Sundays and Festivals, during the first Collect of the Mass when it is sung, at the prayer for the Church, at the Post Communion, and at these words: *Per Dominum Nostrum Jesum Christum*, which end the last Prayer of the Mass and Office.

67. The middle inclination is made: 1st. At every *Gloria Patri*, except the first at each hour, the Sisters rising at the *Sicut erat*. 2d. During the Blessings given, either in Choir or before meals. 3d. At the words in the *Gloria in excelsis: Gratias agimus tibi propter magnam gloriam tuam;* also at those, *Suscipe deprecationem nostram*. 4th. During those words of the Preface: *Gratias agamus Domino Deo Nostro.*

5th. Every time the most holy Names of Jesus and Mary are pronounced in the Prayers at Mass, in the Preface, and in the Antiphon *Salve*, in the *Gloria in excelsis*, and at the names of our Blessed Father Saint Dominic, and our Seraphic Mother Saint Catharine, in the Prayers. 6th. During the last verse of the Hymn, and the last verse but one of the canticle *Benedicite*.

68. The inclination of the head is made: 1st. When we pronounce the most holy Names of Jesus and Mary, or of Saint Dominic or Saint Catharine in any other place, except in the Prayers. 2d. After a Sister has intoned a Psalm or said a Capitulum, or Versicle, or anything else. 3d. When the words *Sit nomen Domini benedictum* occur. 4th. At the words in the Credo *Qui cum Patre et Filio simul adoratur, et conglorificatur*. 5th. At every *Gloria Patri* when the Office is said in private. 6th. When holy water is given, as at the *Asperges*, or the *Vidi Aquam* on Sunday, or during the chant of the *Salve*. 7th. On receiving any article of clothing or any thing else, saying at the same time, "*Blessed be God in all his gifts.*" 8th. When the Prioress tells a Sister to do or say anything, and when a Superior enjoins any order on all the Community. 9th. The head should be bent with respect when passing Superiors.

SECTION IV.

OF THE TWO KINDS OF GENUFLECTIONS.

69. The genuflection on one knee, as we have said, is to be made on coming into the presence of the Blessed Sacrament; and the genuflection on both knees, besides what has been already said for the Office, is to be made during the first verse of the *Ave Maris stella*, at Vespers, and at any other time; when the Antiphon *Sub tuum* is said in Choir; at the first words of the *Salve Regina* at Compline, and from the words *Eia ergo* in the *Salve* to *O Clemens*, during which all kneel turned toward the Altar. When the *Salve Sancta Parens* is sung in Choir, at the words of the Gospel for Epiphany, *Et procidentes adoraverunt eum;* at the words *Adjuva nos Deus salutaris noster*, in the Masses in Lent; at the words *Ave Rex*, sung in the procession on Palm Sunday; at the verse *Tantum Ergo* of the hymn *Pange lingua;* at the first verse of the *Veni Creator;* at the words *Et incarnatus est de Spiritu Sancto*, in the Credo of the Mass; at the verse of the Hymn of the Passion, *O Crux ave, Spes unica*, to do homage to the Passion of our Lord, and when the words *Domine, miserere super peccatrice*, are sung at the Office of the Burial of a Sister; during the *Salve Regina* and prayers which are said after the Hours of

the Office; during the Litany of the Blessed Virgin and the *Inviolata*, said or sung on Saturday after Compline. The genuflection on both knees is made also whenever the Priest says *Flectamus genua;* at the Adoration of the Cross on Good Friday; each time the Choir sings *Sanctus Deus;* whenever we enter or leave the presence of the Blessed Sacrament when exposed, bowing the head at the same time; during the elevation of the Most Holy Body and Blood of Jesus Christ in the Mass, except when the prostration is made.

SECTION V.

OF THE TWO KINDS OF PROSTRATIONS.

70. The first kind of prostration—that is to say, the prostration over the benches—is to be made, besides the occasions mentioned above:

1st. On all Sundays and Festivals, from after the Elevation until the *Pater*, exclusively.

2d. At all Masses of the Feria, from the *Sanctus* to the *Agnus Dei*, exclusively. During the Paschal season the prostration is made only from the Elevation to the *Pater*.

3d. At the first Prayer of the Mass, the Prayer for the Church, at the first Post Communion, and at the

words *Per Dominum nostrum Jesum Christum Filium Tuum,* which end the last prayer of the Mass.

4th. During the Absolution of Faults.

5th. On Ash-Wednesday and Holy-Thursday, when the Penitential Psalms are said before Mass.

6th. On Good-Friday, when the Priest sings *Ecce lignum Crucis* and *Super omnia.*

7th. At the words *Veneremur cernui* in the second verse of the *Tantum ergo.*

8th. When the Blessed Sacrament is being moved; whilst the Priest gives Holy Communion, and at the Blessing at Benediction.

9th. When, in the singing of the Passion, the words *Emisit Spiritum* are pronounced.

71. The second prostration, called *Venia,* is made:

1st. After the Office, when any notable fault has been committed, either in reading or singing amiss, and the Sister remains prostrate until the Superioress gives her the signal to rise. The same is to be done in the Refectory when a Sister has committed any fault in reading, or eating, or serving at table.

2d. At the Chapter of Faults, when the Prioress says, *Let those who are guilty make the prostration,* and also after each Sister has said her faults.

3d. Whenever the Prioress gives a reproof to a Sister. When a formal precept is given obligatory on

those present. When a Sister receives an obedience or permanent employment.

4th. When any Sister has offended or scandalized another, the *Venia* is then made at the feet of the Sister offended.

SECTION VI.

OF THE TIMES WHEN THE SISTERS STAND FACING THE ALTAR, WHEN THEY STAND FACING CHOIR TO CHOIR, AND WHEN THEY SIT DOWN.

72. The Sisters stand facing Choir to Choir:

1st. During the Office, as is marked above.

2d. At the High Mass, as indicated in the ceremonial. They turn toward the Altar when the Priest sings, or responses have to be made; but if a middle or a profound inclination has to be made, they turn chorally.

They sit—

1st. From the beginning of the Vespers of the Dead until the *Magnificat*.

2d. During the Epistle and during the Prophecies on Good-Friday and Holy-Saturday, and at other times marked in the Ceremonial.

3d. At the Matins of the Dead, from the beginning until *Laudate Dominum de coelis*, exclusively; except at the *Pater Noster* said before the Lessons, during which the profound inclination is made. But at the last response of Matins, at the words *Creator omnium rerum Deus*, all should stand.

73. The prostrations and genuflections prescribed by the Constitutions are obligatory only in Choir and not on Sisters reciting the Office in private. In whatever place the Community is assembled out of Choir, whether in the Refectory or the Chapter Room, for Grace or other similar prayers, inclinations are always to be made instead of prostrations. The Sisters who are reciting or singing a versicle while the Choir is inclined, should make the inclination at the close of the versicle.

The other occasions on which the inclinations, genuflections and prostrations mentioned above are to be made are indicated in the Ceremonial and in other Liturgical books.

CHAPTER III.

OF THE SUFFRAGES FOR THE DEAD.

74. Between the Feast of St. Dionysius (October 9), and the First Sunday in Advent, every Sister shall say one hundred and fifty *Pater nosters* and one hundred and fifty *Ave Marias* for the anniversary of the Brethren and Sisters, and of those who have been received by letter to the benefits of the Order. The same must be said by every Sister when any Sister of the Congregation dies, and in each convent a Mass shall be offered for the repose of her soul. The same suffrages must be said by every Sister of the Congregation for the Master-General of the Order at his decease.

75. Each Sister shall also say the seven Penitential Psalms thirty times a year for our Brethren and Sisters departed; and those in any way dispensed from the Choir shall say thirty times twenty-five *Pater nosters* and *Ave Marias*.

76. Four anniversaries shall be kept in the year:

1st. The anniversary of the Fathers and Mothers, which shall be on the third day after the Feast of the Purification of the Blessed Virgin (February 5).

2d. The Anniversary of our Benefactors and Familiars, which shall be the next day after the Octave of Saint Augustine (September 5).

3d. The Anniversary of all who are buried in our Cemeteries, which shall be kept everywhere on July 12.

4th. The Anniversary of the Brethren and Sisters, which shall be kept on November 10.

77. The death of any Sister should be announced as soon as possible to all those who are bound to offer prayers on her behalf, in order that the deceased may be speedily assisted by the suffrages of the living.

78. The Prioress Provincial shall cause to be inscribed in the Acts of every Provincial Chapter of the Congregation the names of those Sisters who have departed this life since the preceding Chapter. And let her take care to have added a short account of the life and actions of each Sister, and especially of those who have been remarkable for their virtues.

79. In the Convent where a Sister dies or is buried, let a *Requiem* Mass be celebrated, and let the whole Office of the Dead be said for her soul, even if the whole or part of it has already been said. But if the Office has not yet been recited, that which is said for the departed Sister suffices for the obligation of that week. At this Office the highest Superior pre-

sent in the house should preside. A *Requiem* Mass must also be celebrated for her in every Convent of the Congregation on receiving the news of her death, when this can be done; but if this cannot be done, the Mass of the day should be said for the repose of her soul. The other prayers to be recited beside the body of the deceased are prescribed in the Ceremonial. Whatever is done for a deceased Sister before burial shall be over and above that which is due to her in virtue of the Constitutions—that is to say, in the Convent where she dies; for in other Convents of the Congregation the suffrages may be begun immediately on hearing the news of her death.

80. For eight days after the burial of any Religious of the Community, the Sisters shall say the Response *Libera me Domine*, when they have finished the Grace after dinner.

81. On hearing of the death of the Master-General of the Order, let a solemn Mass be celebrated where this can be suitably done, and let the Office of the Dead be recited in every Convent of the Congregation in the manner explained above. The same should be done on hearing of the death of the Prioress Provincial or of an ex-Prioress Provincial. The suffrages which are appointed for the Master of the Order are due to him even if he dies outside his term of office.

82. The psalm *De Profundis* shall be recited outside the Refectory both before dinner and supper for our deceased benefactors.

83. The Sisters are to be buried in the complete religious habit, with the face covered.

CHAPTER IV.

OF CONFESSION, OF MASS AND HOLY COMMUNION.

SECTION 1. Of Confession.
SECTION 2. Of Mass and Holy Communion.

SECTION I.

OF CONFESSION.

84. The Sisters are bound to go to Confession frequently, and, as a rule, once a week, even if it should so happen that they are not going to Communion.

85. The Church of God, always careful to preserve liberty of conscience, from time to time granted to religious Communities an extraordinary Confessor. It will, then, be a rule never to be dispensed with to ask the Bishop for a Confessor, besides the ordinary one, four times a year. The Sisters are not bound to make their Confession to him, but for the sake of regularity and humility, all shall present themselves at the Confessional. Should the Prioress know that any Sister is anxious to confess out of the regular time, she shall not refuse her request, if it can easily be granted.

All should have the same Confessor, and only in exceptional cases should any Sister ask the Bishop for an extraordinary Confessor out of the regular time.

SECTION II.

OF MASS AND HOLY COMMUNION.

86. When the Sisters cannot have a Chapel on their own premises, or when they cannot have Mass celebrated in it, they are bound to go to the Church to attend Divine Service every Sunday and every Festival of obligation. If they can conveniently go to Mass every day, they shall do so; but in order to hear Mass when there is no obligation, they shall never disturb the regulations of the Community, especially the School.

87. Let the Sisters avoid speaking in the Church, except from actual necessity, and then only in a subdued tone; and let them be particularly careful not to speak at the Church doors or in the porch, or carry on unnecessary conversations in the vestry.

88. The Sisters shall make a General Communion every Sunday in the year, and on the Feasts of Christmas, Circumcision, Epiphany, Holy Thursday, Easter, Ascension and Corpus Christi, likewise on all the Feasts of the Blessed Virgin, on those of All Saints,

the Holy Apostles Peter and Paul, of all Apostles, of St. Joseph, of our Holy Father St. Dominic, and of the Saints of the Order. Let no one stay away from Holy Communion on those days without special leave. The Sisters may communicate on other days with the permission of the Confessor and Superior. Those who are out of the Convent must communicate out of the Convent, or as soon as they can conveniently after their return. When several communicating days immediately succeed one another, the Sisters may be dispensed on some of them.

89. The mantles must always be worn at Holy Communion.

CHAPTER V.

OF FASTING AND ABSTINENCE.

90. From the first Sunday of Advent until Christmas the Sisters shall fast every day, and also from Quinquagesima Sunday until Easter. They shall also fast every Friday throughout the year, and shall keep all the fasts appointed by the Church. Those who wish to fast more, or to practice other austerities, may do so, with the permission of their Superiors.

91. The Sisters may eat meat on Sundays, Tuesdays and Thursdays; but on other days they shall abstain from it, unless they are sick or very weak, or unless a great Feast should occur on these days, or they should happen to be on a journey. The term "great feast" (*Præcipuum festum*) was thus explained at Savigliano, A. D. 1439: "We understand by great feasts those feasts which are of precept, and which in our Order are called Doubles and upward."

92. As a token of the great reverence and devotion which we desire to cherish toward our Holy Father St. Dominic and our Mother St. Catharine, let the eves of these feasts be observed as fasts. But these fasts, being an obligation voluntarily assumed

by the Congregation, must not be considered so strictly binding as the fast on Fridays, which is enjoined by the Rule of the Third Order.

93. On fasting days Superiors ought to provide their subjects with extra food in the Refectory, that they may be better able to fast. With regard to the use of Lenten fare prescribed by the Constitutions of the Great Order, on all Fridays, and on certain other fasting days, it was declared at Ghent, A. D. 1871, that in those provinces which are situated in countries where it is not customary to use Lenten fare, the custom of the country might be followed. The same Chapter further declared that, as in certain places, butter can be obtained only with much difficulty and at great cost, dripping may be used in such places even on fasting days, provided nothing be done which is forbidden to seculars in those parts.

94. Those who are on a journey are bound to observe the fasts which are commonly observed in the country where they are.

95. If there be any Sisters who, without any cause, habitually break the fasts of the Order, and are in the disposition to persevere in that transgression, such Sisters would be in danger of falling into that contempt which is not without sin.

96. The laws which regulate the granting of dispensations from fasting and abstinence to individual Sisters (or even to whole communities, when such dispensations are required for a time, and on account of some special need,) have been already laid down in the Prologue (Section III.) But if, through the weak health of the Sisters, these individual dispensations at any time become so numerous that the majority of the Congregation have to be permanently dispensed, it will be the duty of the Provincial Chapter, whenever it is called together, to examine carefully into the state of observance throughout the whole Congregation, and to make application to the Archbishop of San Francisco for such general dispensations as may best secure uniformity of observance. And such dispensations, when granted, shall be considered as remaining in force only until the next Provincial Chapter.

The better to enable the Provincial Chapter to judge of the capacity and requirements of the Sisters, each Conventual Prioress shall report to the Prioress Provincial the actual observance of her own Community at the end of the Advent and Lent of each year, and shall furnish her with a list, showing her the nature and number of the individual dispensations granted, and the cause rendering them necessary; and these

statistics shall be carefully kept by the Prioress Provincial, and laid by her before the next Provincial Chapter.

The end to be proposed by the Chapter in making application for any such dispensations should be twofold: first, to adhere as closely to the letter of the Rule as the strength and active labors of the Sisters will permit; and, secondly, to obtain such a reasonable standard of abstinence as may secure uniformity of observance on the part of the majority, and preserve the strength of the Sisters engaged in active work, thus carrying out that precept of the Rule: "Subdue your flesh by fasting and abstinence from meat and drink, as far as your health permits."

CHAPTER VI.

OF THE REFECTORY.

SECTION 1. Of the Meals and Manner of Serving at Table.
SECTION 2. Of Reading at Table.

SECTION I.

OF THE MEALS AND MANNER OF SERVING AT TABLE.

97. At a convenient time before dinner and supper, the Sacristan shall ring a few strokes on the great bell, that the Sisters may not delay in coming to the Refectory. Then if the meal be ready, the Cloister bell shall be rung; but it shall not be rung until all is ready.

98. When the bell is rung for meals, the Sisters must go promptly and in silence to the place where they wash their hands. Having washed their hands, the Superioress shall begin the *De Profundis*, and shall say one verse herself, the others all answering and saying the next verse, and at the end shall be said the prayer *Fidelium*. Then the Prioress shall ring the little bell of the Refectory, and the Sisters shall enter two and two, the youngest first, and on reaching the middle of the Refectory, they shall reverently bow

before the Cross, or the Image, which is placed above the seat of the Prioress, and shall arrange themselves on each side. The Versicularian shall then say *Benedicite*, and the Community shall proceed with the blessing of the table. This being ended, the Sisters shall seat themselves at table, but no one shall begin to eat until the Superioress has given a signal after the Reader has read two sentences. They shall take their food in silence during the reading, and shall not overmuch prolong the meal.

99. With regard to serving at table, it has been ordained that in handing the dishes the Servers shall always begin at the lower tables and so go up to the table of the Prioress, unless the Prioress should order otherwise, when more than two Servers are necessary. But in taking away the plates, and the remains of the meal, they shall begin with the Prioress' table and go down thence to the lower tables.

100. At the end of the meal, the Superioress having given the signal with the little bell, the Reader shall conclude her reading with these words: *Tu autem, Domine, miserere nostri*, and the Sisters shall answer: *Deo Gratias*. After this the Prioress shall ring the little bell until the Sisters have risen from the table. When the bell has ceased ringing, those who have committed any fault in serving, eating or reading, shall make their

venia, and at a signal from the Prioress they shall return to their places. Then the Sisters shall say Grace.

101. When any one perceives that the one next her wants anything, she shall ask the Server for it. But no Sister except the Prioress may send any portion of food to another Sister, though every Sister may give a part of what has been set before her to those only who are seated next her, on the right hand or on the left.

102. Let nothing special be served to any Sister at table that is not given to the rest of the Community, whatever rank or office she may hold, except by reason of sickness or infirmity, and with leave.

103. The Prioress shall eat in the Refectory, and shall be content with the ordinary food of the Community; so also shall the Infirmarians and the other Sisters who are engaged in any office whatever, unless the Prioress shall give dispensation to some, for a good reason, to eat elsewhere.

104. No Sister shall be absent from the first table unless with leave, and for some cause. Those that have been absent from the first table shall come to the second table, so that it shall not be necessary to have a third.

105. All notable superfluities in food and drink on occasion of Provincial Chapters are prohibited, as

also all expensive entertainments on occasions of Clothings and Professions.

106. Seculars must never be permitted to eat in the Refectory.

107. It is forbidden to eat in the cells, unless in case of sickness or with special leave, and the Cellarer is forbidden to furnish anything to those who wish to eat apart from the common table, without leave, and without necessity.

108. The Sisters go processionally to the Choir for Grace after dinner only. It is the universal custom of the Order to substitute the Psalm *Laudate Dominum omnes gentes*, for the *Miserere* on great feasts, the Grace being in this case finished in the Refectory. After supper the Grace is always finished in the Refectory.

SECTION II.

OF READING AT TABLE.

109. The public reading shall last during the whole of the meal. For it is written in the Rule of St. Augustine: "When you go to table, listen without noise or contention to that which is read to you according to custom, until you rise from your meal." And at Sienna, A. D. 1462, it was decreed that in all Convents of our Order the meals should be taken in silence and with reading at the table.

110. There should be a Correctress appointed, who should at once rectify the faults which the Reader may make, and direct her, in case selections have to be made out of the volume appointed. In order the better to acquit herself of her Office, the Correctress should look over beforehand what has to be read. She should, if possible, have her seat near the Reader.

111. The Reader, when beginning a new book, should say: "Here begins (name of such a book;)" if it has been already begun, "Continuation of (name of such a book;)" and when she comes to the conclusion, "Here ends (name of such a book.)" In reading the Gospel, when she comes to the Passion, she should pass on to the Resurrection.

112. On all days except Sundays, and feasts marked first-class, in the Order, either the Rule of St. Augustine or part of the Constitutions shall be read, so that the Rule of St. Augustine be read once a week, and the whole of the Constitutions about once in a year. A copy of the Constitutions shall be kept in the Refectory, marked out in portions for this purpose.

CHAPTER VII.

OF THE WORK.

113. Forasmuch as idleness is the enemy of the soul and the mother and nurse of all vices, let none of the Sisters be idle; but let this be carefully observed, that except at those hours and times when they are engaged in prayer, in reciting the Office, or in any other necessary employment, they all be diligently occupied, either in some manual labor for the general good, or in study, in order to fit themselves for being useful in the schools, according as shall be appointed them. When the Sisters are assembled for work let the Prioress, Sub-Prioress or some other Sister appointed for the purpose, be present. The Sisters shall work in silence, and no Sister may leave the work-room without permission and necessity. Whoever has thus left the room must return as soon as she has accomplished that for which she left it.

144. Under the name of work are included various kinds of useful and necessary occupations. First, are to be understood those domestic and laborious offices in the Convent—from taking part in which none

should be excused—such as the kitchen, laundry, infirmary and the like. Secondly, the active charitable works undertaken by the Sisters of our Congregation. Thirdly, needlework or other manual work done for the common good. The Sisters employed in this last kind of work should meet in the common work-room, unless for special reasons it be appointed otherwise, or the small number of the Community should render it impossible. The Sisters are not bound, however, to be always in the work-room, but may spend some time in their cells or elsewhere, to work or pray, as the Prioress may appoint, or as may be prescribed in the Customary.

CHAPTER VIII.

OF THE SICK.

115. The Prioress shall take care that she be not negligent toward the sick, for the sick should be treated so that they may soon recover, as our Father, St. Augustine, says in the Rule. They may be allowed to eat meat, as their sickness or weakness may require, according to the judgment of the Prioress.

116. In every Convent there should be a convenient Infirmary for those who are sick or out of health, and one principal Infirmarian should be appointed, with one or more assistants, as may be required. The Prioress is bound kindly and frequently to visit the sick Sisters and to provide for their necessities. Nor is the Cellarer to show herself harsh or unwilling to purchase the medicines or other remedies which are needful for the sick, but let her charitably comply with the request of the Infirmarian and provide all things according as the means of the house will allow, even at the sacrifice, if necessary, of the goods of the Convent. Prioresses and Syndics who shall be found negligent in this matter shall be deprived of

their offices, a penalty which the Prioress Provincial shall be careful to enforce.

117. If any Sister should be attacked with a contagious malady she must be taken care of in some separate place, apart from the rest of the sick.

118. The sick who are not confined to their beds must not speak during the time of deep silence, or during meals.

119. When the Prioress is sick, it belongs to the Sub-Prioress to have due care of her health, and to see that she has the requisite dispensations, referring to the Prioress Provincial in case of need. When the Prioress is sick let her be taken care of with the rest in the Infirmary.

120. In the Infirmary the use of linen sheets is permitted when necessary, and the sick are allowed to wear linen next the skin when some special infirmity requires it.

CHAPTER IX.

OF THE BEDS, THE DORMITORIES, AND THE CELLS.

121. The Sisters shall not sleep on feather beds, but on straw-beds or mattresses. They shall wear at night the tunic, veil cap and cincture. The scapular is part of the habit, and must be worn whenever the Sisters appear before others; but it is not necessary to wear it at night, though the Sisters should leave it near them, that they may be at all times under the protection of the Blessed Virgin. No Sister shall sleep out of the common Dormitory, except the sick, those who have care of them, and those who have charge of pupils.

122. Each Sister should be content with one cell in the common Dormitory. There must be no superfluous or vain ornaments, nor profane pictures or images; but there may be a Crucifix with a statue of the Blessed Virgin in each cell; also a picture or statue of St. Dominic, and some other pious pictures, as may represent the special devotions of our Order, and the particular works of our Congregation. But there must be moderation in the use of these as becomes Religious, whose lives should be simple, poor and hidden in God.

CHAPTER X.

OF THE HABIT.

SECTION 1. Of the Habit of the Order.
SECTION 2. Of the Obligation of the Superiors to supply their subjects with clothes, and of the Habit Room.
SECTION 3. Of the Dress of the Children educated in our Convents.

SECTION I.

OF THE HABIT OF THE ORDER.

123. The Habit of the Order is a white tunic, a white scapular, a white veil for the unprofessed Sisters, a black veil for the professed, and a black mantle for all. These habits, except the white veil, shall be of woolen stuff, decent, but not costly, and, in particular, the mantles shall be of coarse material.

All underclothing must be white. And, because wearing the dress too short seems to indicate some levity, and a long dress shows greater decorum and gravity, we are not allowed to wear our habits too short, but they ought to come down within an inch of the ground. The mantle must be shorter than the habit by three inches. The scapular must be somewhat shorter than the habit, neither too short nor too

wide, but just wide enough to cover the seam that fastens the sleeves into the habit. Neither the mantle, habit nor scapular ought to drag upon the ground.

124. The mantle is worn at Holy Communion, for solemn processions, and at the Ceremonies of Clothing and Profession. The Sisters should wear the mantle also when assisting at any service in the Church, and when obliged to go out of their Convent.

125. Our clothes ought to be conformable to religious poverty. The clothing of the Sisters must be bought out of the common fund, and must be altogether uniform, both for private Religious and for the Superiors, and so conformable to that state of poverty which we have professed, that nothing superfluous be allowed on the one hand, and on the other that nothing necessary be denied to any one.

SECTION II.

OF THE OBLIGATION OF SUPERIORS TO SUPPLY THEIR SUBJECTS WITH CLOTHING, AND OF THE HABIT ROOM.

126. Prioresses are bound to provide their subjects with sufficient clothing, and especially tunicles, under pain of absolution from office, if they be found negligent

in this matter; lest the Sisters, lacking due and ordinary help in their necessities, be led, through the negligence of their Superiors into the vice of appropriation. And this distribution must be made without respect of persons.

127. All the clothes of the Sisters, even if assigned to the use of any individual, (as also sheets, towels and all things used in common,) must be kept together in some convenient place in the Convent, and there diligently taken care of by one or two Sisters assigned to this office; and, according to the orders of the Superior, these shall distribute them to each according to her need, as our Father St. Augustine enjoins in the Rule. If the Sisters receive from their relations clothing, or money with which to buy it, all must be placed at the service of the Community, as prescribed in the Rule of St. Augustine.

128. The hair must be kept close cut, as becomes Religious.

SECTION III.

OF THE DRESS OF THE CHILDREN EDUCATED IN OUR CONVENTS.

130. In Convents where girls are received for their education they should be lodged apart; and if such a

place be not yet provided, on account of the poverty of the Convent, let it be provided as soon as possible, and let them be under the care of Sisters, appointed their Mistresses, who shall bring them up in a religious manner. Nothing should be allowed the children, either in their clothing or the furniture of their apartments, which savors of the spirit of the world; but they must be formed to all virtue and modesty such as should reign in Convents and among Religious women, whose minds should be wholly turned away from secular vanities.

CHAPTER XI.

OF THE SCHOOLS AND THE OBLIGATIONS OF THE TEACHERS.

SECTION 1. Of the Obligations of the Teachers in General.
SECTION 2. Of the Boarding School and of the General Mistress.

SECTION I.

OF THE OBLIGATIONS OF THE TEACHERS IN GENERAL.

131. The particular rules which the Sisters must follow in teaching are detailed in the Customary. Meanwhile, it is advisable to remind them here of certain general rules which they ought to observe if they wish their ministry to be of profit to themselves and their neighbors.

1st. The Christian education of children being that particular work which God has entrusted to them among all the works practiced in the Church, they ought always to be disposed to perform it courageously, even though certain that the fatiguing labor will, in the end, exhaust their strength. In order to persevere steadily in this devotion and to practice it in the most enlightened manner, they shall make themselves very familiar with the principles of Faith, which can sustain

and develop it, as: the great love of our Lord Jesus Christ for man; the dignity of the soul ransomed by His Blood; the import of His divine law; the sanctity of His judgments; the eternity of His penalties and rewards; the virtue of the Sacraments; and the maternal love of Mary for children.

2d. Meanwhile they ought to remind themselves that they are *Religious, above all*, having made Profession in an Order approved by the Church, and having assumed the principal obligation resulting therefrom, of aiming at perfection. It may happen that age, infirmities, duties may relieve them from the care of children; on the other hand no service performed for one's neighbor can dispense them from laboring for their own sanctification, by the correction of faults and the acquisition of virtues, nor excuse them if they begin to abandon the first of all duties.

3d. But, although perfection exists in the interior of the soul, the Sisters will vainly persuade themselves that they can acquire it by neglecting the exterior exercises of the spiritual life. The Saints themselves, with all their acquired virtues, took long hours from apostolic labors to spend in the affairs of God. A Religious, then, cannot, without temerity, believe that continuance in exterior activity takes the place of the regular exercises, furnishes her with the means of

searching into those matters that relates to perfection, aids her in daily renewing her spirit. This is why, among exterior works, they shall take care that each Sister, except in extraordinary cases, may have time to perform all the religious acts which are ordained for her perfection. Superiors shall also take care that there remains at the Mother-House a sufficient number of Sisters to maintain the conventual life in all its regularity and beauty, so that those who return from secondary Houses may there find the repose, light and joy which they need in order to reanimate their fervor.

4th. Amongst all the religious virtues to which the Sisters should apply themselves incessantly, the spirit of obedience is that one which their occupation renders most indispensable. Without this, while disquieting and fatiguing themselves, they may, perhaps, obtain the approval of the world; and this will be all their recompense, vain as their own souls. With the spirit of obedience they will submit their works of zeal to the direction of Superiors, voluntarily and simply, and their most humble actions shall be blessed of God.

5th. As the education of youth is one of the main objects of our Congregation, and as it cannot be properly attained by our members unless they assiduously devote their attention to the branches that are taught in our schools, it is incumbent on the Sisters to

spend sufficient time in preparing the lessons of their respective classes. They shall therefore employ at least two hours every day in study, or in proximate preparations for their classes; one hour in the morning and the other in the afternoon or evening. The hours of study should be assigned to each Sister by the Superior according to local and personal circumstances, yet there should be, as near as possible, strict uniformity in regard to the quantity of time allotted to each. The Prioress shall see that the enactment just described be strictly observed by all whom it may concern, and also that no other books, no matter how good and pious, be used during the hours set aside for studying, besides those relating in a special manner to their respective classes, or conducive to the end already referred to.

6th. Finally, considering that they have to do good to people in the world, and that great spiritual gifts may be rendered useless by the manner of using them, they shall take care to practice toward those secular persons whom their labors compel them to meet that Christian courtesy and that dignified, reserved, upright and humble manner of which our Holy Father St. Dominic has given us the perfect model; for it is written of him: "He showed great civility of manner; and as a contented heart gladdens the countenance of

man, one could easily judge of his interior peace by the joyousness of his countenance, which no movement of anger ever disturbed. While his face shone with a loving and tender light, this brightness never seemed puerile, but easily won all hearts. Nothing was more natural to him than to rejoice with the happy, to weep with the sorrowful, to devote himself to the service of his neighbor and the unhappy. There was yet another quality which made him beloved; this was the simplicity of his manner, wherein never appeared the shadow of duplicity or dissimulation. Let us imitate, as far as we can, the example of our Father, and let us return thanks to our Redeemer, who has given such a guide that we may walk in the same path." (Words of Blessed Jordan of Saxony, first successor of our Holy Father Dominic.)

SECTION II.

OF THE BOARDING SCHOOL AND OF THE GENERAL MISTRESS.

132. In all the Houses to which a Boarding School is attached there shall be a general Mistress, charged with the direction and moral education of the pupils. The general Mistress shall be appointed by the Council of the Prioress. She should possess solid virtue,

upright judgment, a firm and conciliating spirit. She shall have the management of all that concerns the education of the children, the good order of the school, and those offices which the different teachers discharge. In order to act with prudence and according to the grace of God, she shall have a perfect understanding with her Superior, shall endeavor to have only one thought and one will with her, shall keep her minutely informed of the state of the Academy, and shall decide nothing of importance without her permission. She shall make every effort to preserve unity, charity and harmony between the teachers and pupils by sustaining the authority of the former and the helplessness of the latter.

133. On their part the Mistresses shall give up all self-love and all attachment to their own ideas, to preserve unity, so precious and indispensable in the government of a school, knowing that the amount of good which they may do for the pupils, is in proportion to their union with the general Mistress. It is to her that each Mistress, both Professed and Novice, should give an account of her observations upon the piety, character and labors of the pupils. They ought not to attempt any change, under pretext of improvement, without being authorized thereto by the general

Mistress; and if the circumstance is important, the latter shall refer it to the Prioress. The Prioress may, in case of need, dispense some teachers, whom she knows to be too much occupied, from assisting at Office in Choir, or even, in extraordinary cases, from the private recitation of certain parts of the Office.

CHAPTER XII.

OF LETTERS.

134. No Sister may send or receive letters, or anything written on a piece of paper and unsealed, or anything written on tablets or on wax, without leave, or without showing it to the Conventual Prioress, the Prioress Provincial, or to higher Superiors.

135. When the Prioress Provincial is present in a Convent all letters sent or received are to be brought to her, according as she may appoint; and she can open and inspect them if she think proper, even those addressed to the Prioress.

136. If any Sister, even an immediate Superior, should impede, delay, or open without leave, letters from Superiors to subjects or from subjects to Superiors, or letters from higher Superiors to those of lower rank, or *vice versa*, she would commit a most grievous offense, both morally and religiously considered, and would be subject to the penalties of the more grievous fault and of denunciation to the chief Superior. Letters addressed to Superiors should not be read by any one, even if sent or found open.

137. Superiors must not renounce the right which

they possess of reading the letters, which their subjects receive or send, and must make no exception for any one whatsoever.

138. The letters which the Religious write to their Sisters in other Convents of the Congregation are not exempt from this rule. They ought to be carefully read at least by the Superioress of the Convent from which they are sent; and if any letters or parcels be entrusted to a Sister going to a Convent, she must not on her arrival deliver them to the Sisters to whom they are addressed, but must give them into the hands of the Prioress. But this Rule does not extend to little notes which Sisters residing in the same Convent may have occasion to write to one another.

139. No letters written in the name of the Community shall be sealed with the seal of the Convent until they have been seen and heard by all the Community. The seal of the Convent must be kept in the chest of the Deposit, by the Depositaries.

140. If it be necessary that any common letter should be signed, or that the consent of the Sisters should be given to anything, it cannot be done unless those who sign a document or give consent to any matter of business be assembled in one place. They are also bound to see and know what is written, and what

the letters or documents contain, under pain of the more grievous fault.

141. It is strictly forbidden, under severe penalty, to write anonymous letters to Superiors, especially if they be such as affect the character of any one.

142. The Mistress of Novices has the right to read the letters of the Novices. The letters of the Postulants are subject to the same law as those of the Novices.

143. No unnecessary letters shall be written or received during Lent and Advent.

CHAPTER XIII.

OF SILENCE AND PARLOR.

SECTION 1. Of Silence.
SECTION 2. Of the Parlor and of Relations with Externs.

SECTION I.

OF SILENCE.

144. The Sisters shall keep silence in the Oratory, Dormitory, Refectory, Cells and Cemetery. But elsewhere they may speak with special permission, in the manner and at the time that shall be allowed them.

If any one shall speak from necessity, in a low voice and briefly, she shall not be considered to have broken silence.

145. The Prioress must be careful not to give leave to speak too easily, and without reasonable cause. She may, however, give a general leave to speak to the cellarer, the cooks and other officers, as shall seem to her expedient. No one should have permission to speak to externs and seculars, or to enter the parlor during time of Office and Mass, or after the Community has retired to rest, unless for some necessary cause.

146. No Sister shall speak at the door of the Convent excepting those whose office obliges them to speak there, and even they shall only speak there of such things as belong to their office. Still less should any Sister speak at the door or in the porch of the church without urgent necessity.

147. Silence must be especially observed at table, so that any one who breaks silence at table in the Refectory shall be penanced as for a grievous fault, nor can any Superior give leave to speak in the Refectory.

148. From the signal for the deep silence which is given with the little bell at bed-time, until after Prime, all shall keep silence. When this signal has been given the Sisters shall retire to their cells, nor must any one presume to enter the cell of another, or go to any Superioress, without real necessity; but let deep silence be observed in the cells as in the Dormitory. The sick who are not confined to bed are bound to the observance of the deep silence.

149. When the Sisters go out to visit the sick they should keep silence, unless specially permitted to speak. But this permission, when given, must not be understood as giving leave to speak in the street, where the Sisters must always keep silence, unless it be necessary to give a brief reply when addressed by any person.

150. The Sisters who are employed in the Schools and other Institutions attached to the Convent are not dispensed from the law of silence, and must avoid all unnecessary conversation with one another during the hours of silence. They should receive visitors, however, with all courtesy, especially the priests in charge of the Mission, but must not needlessly protract conversation; but if any person apply to them on business they should, when it is possible, appoint another time and place, so as not to suffer the duties of their Office to be hindered.

151. Each Sister, on entering her office, must ask the Prioress for necessary permission to speak, which is understood to last a month, and which, even if required permanently, must be renewed at the month's end.

152. The Sisters shall accuse themselves in Chapter of breaking silence, as of their other faults, and the Prioress must impose penance according to her discretion. But if any one shall have broken silence seven times between two Chapters, she shall sit on the ground during one dinner. Those who sit on the ground for breaking silence are not bound to fast on bread and water, but only to sit on the ground and eat what the others eat. And this penance must be at dinner and not at supper. Nor are they to sit on the bare ground, but on a low stool, and they shall have a table or wooden bench on which to eat.

153. That the Sisters may better understand what great account our Fathers made of the Holy Law of Silence—that salutary ordinance so conducive to the reformation, peace, and good estate of Convents—let them know, that from the year 1242 to 1305, more than twenty General Chapters labored at the arrangement and Confirmation of this part of the Constitutions. And from those ancient times the observance of silence has been over and over again most earnestly inculcated in our laws, and the consciences of Superiors charged in the day of Jesus Christ, if they should fail to impose due penances on those who rashly break it.

154. In accordance with the custom introduced into the most regular Orders, the Sisters shall be allowed an hour's recreation after dinner and another after supper. If, in consequence of their active occupations, some Sisters are often deprived of their mid-day recreation, the Prioress must endeavor so to regulate the evening employments that all may be able to meet for an hour's recreation after supper.

SECTION II.

OF THE PARLOR AND RELATIONS WITH EXTERNS.

155. No Sister may go to the parlor to speak to Seculars without a companion, unless by permission of

the Prioress. This permission may be given in the case of near relatives, persons well known to the Community, or such as require religious instruction, and other similar cases; but the Prioress must very rarely allow Sisters to go unaccompanied to speak with men, whether priests or laymen.

156. In all that regards communication with externs, the Prioress herself must set an example to the Sisters, and the Prioress Provincial must carefully watch over the observance of this part of the Rule.

As the communication of Nuns with externs, and especially with men, may easily become the cause of dangerous abuses, the Holy See and General Chapters have vied with one another in framing the severest ordinances to prevent such abuses, and to regulate the intercourse of the Sisters even with the Religious of their own Order. Thus it was decreed at Rome, A. D. 1538: "We prohibit and will have utterly taken away all friendship and familiarities of our Brethren with Nuns as well of our own as of any other Order; and, on the other hand, of the Sisters with the Brethren of our own or any other Order, or with any secular person whatsoever. And if any Religious woman shall in future contract such friendships, or carry them on by letters or gifts, she shall be disqualified from holding any office, and those who refuse to correct themselves

shall be deprived of all voice and of the veil." These ordinances were doubtless framed for enclosed Nuns of the Second Order. Nevertheless, similar prohibitions, under severe penalties, were enacted in 1513 by Cardinal Gaetano, when General of the Order, and expressly extended to women of the Third Order, bound by simple vows and living in Community. Let the Sisters, then, conform to these directions in order to preserve their Convents from abuses, which are more dangerous and more easily introduced than can be understood by those who have not had experience of them.

These wise restrictions give us a correct idea of the the religious spirit which should guide the intercourse of Sisters with the world. The further they keep from exposing themselves to the public view, and from every worldly distraction and useless acquaintances, the truer they will be to their sublime vocation.

157. The only places the Sisters are permitted to go to and come from are the Parish Church and School.

158. It will be always in accordance with their Rule to take a moderate walk in an unfrequented place for healthy exercise, especially in company with their pupils. The going to private houses, in cities particularly, should be entirely avoided, unless in certain cases deemed by the Prioress necessary on account of some uncommon occurrence.

159. The Sister shall rarely, and only under strict necessity, go into stores to trade.

160. The receiving of unnecessary visits should be avoided as much as possible, because more or less they are great distractions in the way of perfection. But as all Convents of this Order in the United States, on account of the Schools they keep, are bound to have frequent intercourse with the world, it will be the duty of the Council to appoint such Sisters to speak to the strangers as are capable of receiving and conversing with them in an edifying way. Religious, desirous to converse with the world, soon lose the spirit of their vocation. Hence it should always be rather a great mortification than a pleasure to be at times obliged to entertain seculars, whom they should edify by their modest behavior and prudent discourse. Seculars coming from the company of a Sister should carry with them the conviction that Religious are the happiest and the holiest persons in the world, and that they are truly deserving of full confidence in the education of young girls.

CHAPTER XIV.

OF THOSE WHO SHALL BE RECEIVED.

SECTION 1. Of Postulants.
SECTION 2. Of the Property of Postulants and Novices.
SECTION 3. Of the lawful Manner of Receiving to the Habit.

SECTION I.

OF POSTULANTS.

161. When any Postulant applies for reception it is the duty of the Prioress Provincial to make careful inquiry regarding her character, family, health, means of support, and her motives for desiring the religious life; and, if possible, there should be a personal interview before she is accepted. The Council of the Congregation should be consulted and the consent of the Archbishop of San Francisco obtained.

162. No one can be received as a Postulant who is married, even if she have been separated by the authority of the Church; nor any one who is in debt or who belongs or who has belonged to another Religious Order, either as Sister or Novice, or who has an infirmity, whether manifest or secret, which would unfit her for religious life.

163. No one can be received on condition of not being removed from one particular Convent; and if any should be received on such condition, the condition shall be null and void. More than usual care must be taken, and special leave from the Archbishop of San Francisco is required, for the reception of a Postulant who has already two sisters, Religious, in the Congregation; as also for the reception of those who are very young, of recent converts from heresy, of those whose birth is illegitimate, and of the children of ill-conducted parents; but if such be once received and professed, they are eligible to all the offices of the Congregation without further dispensation.

164. Those who have made profession, or who have even worn the habit in another Order, or in another Congregation of our own Order, cannot be received without a dispensation from the Archbishop of San Francisco. Nor can any Novice who has laid aside the habit of our own Congregation, whether of her own accord or not, be readmitted to our Novitiate without a similar dispensation. Any such person must not be allowed to live always in any of our Convents, that is, as forming part of the Community.

165. The Holy Council of Trent, in order to protect the liberty of religious vocations, subjects to excommunication all persons of whatever quality or condition

they may be, whether ecclesiastics or laymen, seculars or religious, whatever dignity they may possess, if they compel in any manner whatever any virgin or widow, or any woman whatever, to enter a Monastery against her will, or to take the habit, or make her profession there; together with all those who shall have given council, aid or favor thereto; and those who, knowing that she does not enter the Monastery, receive the habit, or make profession, of her own free will, shall be present at this act, or shall consent to it or authorize it. The Holy Council likewise excommunicates all those who in any way hinder, without just cause, the holy desire of virgins or of other women to take the veil, or to make profession. (Sess. 25, ch. xviii.)

SECTION II.

OF THE PROPERTY OF POSTULANTS AND NOVICES.

166. Whatever a Postulant brings to the Convent, such as books, clothing, etc., beyond what is required for her actual use, must be put into a place apart under lock and key, and kept until her Profession, in order that it may be returned to her without difficulty if she should not persevere. The Holy Council of Trent enjoins as

follows: "Before the Profession of a Novice, nothing shall be given to the Monastery out of her property, either by parents, relatives or guardians, under any pretext whatever, except for food or clothing for the time that she is under probation, lest the said Novice be unable to leave on this account; that the Monastery is in possession of the whole, or of the greater part of her substance, and she may not easily be able to recover it if she should leave. Yea, rather, the Holy Synod enjoins, under the pain of anathema, that this be nowise done; and that to those who leave before their Profession every thing that was theirs be restored; and the Bishop shall, if need be, enforce by ecclesiastical censures that this be performed in a proper manner." (Sess. 25, ch. xviii.)

167. It is also forbidden to Postulants and Novices to dispose of the goods which belong to them during the whole term of their probation, until the two months which precede their Profession; this prohibition does not, however, extend to little gifts, which do not notably diminish the property of the Novice.

168. During the two months which precede Profession the Novice must make arrangements with regard to all her property present and to come, and must place in the hands of the Prioress Provincial a signed document, stating all the engagements which she or her

parents have made with regard to the Congregation, and the Prioress Provincial shall keep this paper in the Archives of the Congregation. But these arrangements shall be regarded as taking effect only in the event of Profession being actually made, and must be sanctioned by the Archbishop of San Francisco. Any renunciation contrary to this, even though made with an oath, is declared to be null and void.

169. If a Novice should leave the Order, or die before Profession, the Convent cannot keep such portion of her property as has been made over to it, even in the prescribed form, since, as the Profession has not taken place, the gift of renunciation is null and void. But a legacy to the Convent under the will of the Novice would not come under the prohibition of the Council.

170. The act which constitutes a Postulant is the signing of the following agreement:

I, the undersigned, have asked, and was received by this Community of Sisters of St. Dominic, St. Catharine's Convent, Benicia, in the hope of becoming, in due time, a life member of the same. Now, I do hereby promise, and, in a special manner agree, with and before all the Sisters representing this Convent, that if at any time after the date written under my name, this Sisterhood or Con-

vent shall request me to leave the House, the Community and the Order itself, I shall quietly, and without complaint, obey, and leave it without asking any compensation for whatever work I may have done; because I do hereby acknowledge that my board and lodging during my stay in this Order are all, and the full, compensation and legal payment I have asked; and these I have freely agreed to take for all said work or donations.

171. This formula of agreement shall be written in the Book of Records, and every Postulant shall sign it with her name or signature, and with the date. Each signature shall be certified by three Sisters, as witnesses. The Book of Records shall be kept carefully for a reference before any civil tribunal, if necessary. All this should be done to avoid serious difficulties which might arise from the wickedness of the world, in case of expulsion.

SECTION III.

OF THE LAWFUL MANNER OF RECEIVING TO THE HABIT.

172. The length of the postulancy is left to the discretion of the Prioress Provincial. But it cannot be less than six months, nor more than one year.

173. By the law of the Church the year of probation cannot begin before the age of fifteen years complete.

174. Two months before the Clothing the Postulant should be examined in private by two Examiners, chosen from the Mothers of Council, either Provincial or Conventual. She should be examined on the principal truths of Faith, and on the duties of the holy state which she desires to embrace. She shall be asked in what spirit and with what intention she has made choice of this manner of life; what end she has proposed to herself; whether she has been led to embrace it out of desire for a more perfect life, in order to serve God more easily, or whether, on the other hand, she has chosen it lightly, or has been influenced by any human affection or other improper motive. The Examiners should also, with gentleness and kindness, inquire into those points which would prove obstacles to her reception, and on which full information has not yet been obtained.

175. After the Examiners have made their report of this examination to the Prioress Provincial and her Council, and the Mistress of Novices has faithfully said all she may have remarked in the Postulant regarding her inclinations and aptitude for religious life, she may (if the Prioress Provincial thinks fit) go through the same examination in presence of the Council.

176. When the examination is ended the Council shall vote by secret suffrage on the reception of the Postulant, and if she has not the majority of the votes she must leave the Convent without long delay. If, on the other hand, she has the majority of the votes, the Prioress Provincial shall inform the Conventual Chapter of the Novitiate House of this vote, of the report of the Examiners, and of that of the Mistress of Novices, after which the members of the Chapter shall give their votes by secret suffrage. If the Postulant has not the majority of votes, she cannot be admitted. If, on the contrary, she obtains the majority of votes, the consent of the Archbishop of San Francisco must finally be obtained, and a report must be made to him of the number of votes for or against the Postulant. A simple majority of votes suffices for the reception.

177. All the professed Sisters living in the Novitiate House have the right of voting for the reception of Postulants to the Habit, and of Novices to profession; but a Religious who has been absent from the Novitiate House more than six months loses the right of voting until after two months of renewed residence.

178. The consent of the Superior having been obtained, the Postulant shall be brought into the Chapel and shall prostrate herself in the midst, and having been asked by the Superioress what she requests, she

shall answer, "The mercy of God, and yours." Then rising at the command of the Superioress, she shall kneel while the Superioress lays before her the obligations of the vows and the austerities of the Order, and asks her resolution; and if the Postulant answers that she is resolved to observe all, the Superioress shall say: "May the Lord, who has begun a good work in you, Himself accomplish it," and the Community shall answer "Amen." On this occasion the Postulant shall be questioned anew on the four impediments mentioned in the first section of this chapter, and the Superioress shall make to her a clear and distinct protestation, that if in time to come it were found that she had wilfully concealed anything whatever which would have been a just cause for not accepting her, her Profession, if it had taken place, would be considered null and void.

She must also be asked if she has entered religion freely, without persuasion or compulsion, from the violence or fear of her parents and relatives. The Superioress must also warn her that after her Profession she will be bound to the observance of our Rule and Constitutions simply to the letter, as they are written, so that when her Superiors may require of her exact regular observance she is bound to comply, because she has promised to obey according to the Rule of St.

Augustine and the present Constitutions. An authentic document of the above mentioned interrogations and protestations must be signed by the Postulant with her own hand, and by two witnesses; and this document must be kept in a book expressly destined for the purpose.

179. If it should so happen that the above-mentioned interrogations and protestations cannot be made in Chapter, all must be done in the same manner in the presence of at least three Mothers.

180. On this occasion the Prioress Provincial can give the Postulant a new name, by which she shall henceforward be called.

181. It is, moreover, necessary to give a month's notice before the Clothing to the Bishop of the Diocese, that, if he choose, he may himself or by a delegate examine the Postulant, to see if she is acting under constraint or by persuasion and if she thoroughly understands what she is doing. The same must be done in regard to Novices before their profession. But if the Bishop does not examine after fifteen days from the time the notice was given, steps may be taken for the Profession of the Novice at the time appointed.

182. Postulants must make a spiritual Retreat of eight days before their Clothing.

183. The Prioress Provincial alone has the right

to present Postulants for the Holy Habit to the Superior, and to receive Novices to Profession. No other Sister can do this except by delegation from her or from the Archbishop of San Francisco; but when there is no Prioress Provincial, the Vicaress Provincial has this right.

184. The Scapular is not to be blessed until Profession.

185. It is customary for the Novices to wear a white veil until Profession.

186. A Plenary Indulgence may be gained, on condition of Confession and Communion, by Postulants on receiving the Habit, and by Novices on making Profession.

187. As soon as the Postulant has taken the Habit, the Mistress of Novices must register her Clothing in the Book of Clothings and Professions, with her age and the day and hour at which the Clothing took place.

188. From the time of her Clothing, a Religious must always put the word Sister before her own name, and must do the same in speaking of others.

CHAPTER XV.

OF THE NOVICES AND OF THEIR INSTRUCTION.

SECTION 1. Of the Novitiate.
SECTION 2. Of the Mistress of Novices.
SECTION 3. Of the Instruction of the Novices.
SECTION 4. Of the Year of Probation.

SECTION I.

OF THE NOVITIATE.

189. The Novitiate should be separate from that part of the house where the professed Sisters live, and should have as many cells as novices, (or at least a dormitory with a bed for each Novice,) and a place also for the Mistress of Novices and her companion. There should be also in the Novitiate a proper place for holding spiritual Conferences and for hearing the lessons and instructions of the Mistress. There should be also an Oratory or a Chapel, if it can be conveniently arranged, where the Novices may be instructed in the ceremonies of the Choir. A well-enclosed garden should also be assigned them, apart, for proper recreation; but if not, they may go into the garden used by the other Sisters. The Novices, however, must take

their recreation in a different part of the garden from the Professed Sisters, when both are recreating there at the same time.

190. No one, even if she should hold some office in the Community, can enter the Novitiate without permission of the Mistress of Novices or of higher Superiors, except the Prioress Provincial or Conventual Prioress, when they may deem it to be expedient. The Mistress of Novices cannot give leave to any one to enter the Novitiate, except for some necessary or useful purpose.

191. The Novices cannot speak to the Professed Sisters. No one can speak to a Postulant or Novice without the leave of the Prioress, or of the Mistress of Novices, unless when engaged in the same office, and then only to give the necessary directions concerning that office. During the Novitiate and time of Probation the Novices shall not associate with the Professed Sisters, except in Choir, in the Church, in Processions, and in the Refectory. To these and other public places they should go together.

192. It is strictly forbidden for any of the Sisters to allow a Novice, whether Simple or Professed, to enter their cells, or to keep her there to wait upon them and do servile offices for them.

193. The Novices, whether Simple or Professed, must not be allowed to wander about the Convent without evident necessity.

194. Postulants live in the Novitiate with the simple Novices; *i. e.*, those Novices who have not yet made their Profession.

195. Those Sisters who have made their Profession, but who are still under the care of the Novice Mistress, are called Professed Novices. The Sisters may remain Novices during the four years which follow their Profession, and even longer, if at the end of this time they have not yet completed their twenty-fourth year. But the Prioress Provincial can, for good reason, prolong or abridge the time of the Professed Novitiate.

196. The Novices, Simple and Professed, should be under the care of the same Mistress; but the latter should be lodged in a separate part of the Novitiate from the former. If the Novices be few in number, the Simple Novices and Professed may be allowed to meet together for Chapter, recreation and other exercises.

197. A Sister may remain in the Novitiate with the Simple Novices for some time after her Profession, before passing into the company of the Professed Novices; but this time must not exceed a year.

198. Simple Novices are, by right, comprised under the name of Religious in things favorable (that is,

they share in all the favors and privileges granted the Professed Sisters), but not in things odious.

SECTION II.

OF THE MISTRESS OF NOVICES.

199. Forasmuch as from the holy and approved education of Novices, great advantages result to religion, and regular discipline is wonderfully propagated, the Mistress of Novices should be chosen with most careful solicitude. And no one ought to excuse herself from the exercise of an office which is so important and so necessary for religion.

200. The Mistress of Novices should be prudent and mature, and capable of instructing the Novices in those things which they will have to practice when Professed. She must be free from all offices and employments which could be a hindrance to the proper care of the Novices; she must be at least thirty years of age, and seven years professed; she must be well instructed, of exemplary life, given to prayer and works of mortification, prudent and charitable, uniting affability with gravity; have a zeal for God tempered with meekness; as far as possible removed from all passion, especially from anger and impatience; one, in short, who is fitted to give them an example of every

virtue, and who will seek rather to be loved than feared by them.

201. The Mistress ought to provide her Novices with all that is necessary for them, as far as lies in her power.

202. The Novice Mistress ranks next to the Sub-Prioress, but for greater convenience she shall be near the Novices in Choir, Refectory and Processions.

203. She is, by right, a member of both the Provincial and Conventual Councils, and is exempt from the office of Hebdomadaria.

204. The Mistress of Novices has full and absolute authority in all that concerns the instruction of the Novices and the administration of the Novitiate, and no one except her Superiors can interfere in these matters. Nevertheless, the Mistress shall consider it a duty to consult her Superiors concerning the government of the Novitiate, and give them an account of all that concerns it. The chief superintendence of the Novitiate belongs to the Prioress Provincial.

205. As the duration of the office of Mistress of Novices is not fixed by any law, she shall continue in office until removed by Superiors.

206. If the number of Novices require it, a Sub-Mistress may be appointed, who should, as far as possible, have the same qualifications as the Mistress.

SECTION III.

OF THE INSTRUCTION OF THE NOVICES.

207. The Mistress of Novices must take care that all the Novices are exercised in regular discipline, that they know how to value the excellence of the divine vocation with which they have been favored, and that they understand the true observance of the essentials of Religion: poverty, chastity and obedience; as also that of the Rule and Constitutions; and that they rightly estimate the great importance of such observance. Each Novice should have a book of the Constitutions, and should study it with care, the better to understand the obligations of our laws.

208. The Mistress of Novices should teach them how to persevere with profit in prayer, both mental and vocal; what should be the subjects of their prayer, and that they should pray silently, so as not to disturb the recollection of others. She shall teach them to restrain those passions and vices to which our fallen nature is at all times prone, by guard of the senses, by mortification, and by the discreet practice of austerities; to maintain purity of conscience; to be frequent in self-examination; to approach the Sacrament of Penance as a rule once a week; to make their confession with simplicity and discernment, and to be modest in

all their actions. In order to assist their spiritual advancement, they should be made to study the Lives of the Saints of our Order, and the spiritual works of St. Bernard, St. Vincent Ferrer, St. Catharine of Sienna, B. Humbert, the Venerable Louis of Granada, etc.

209. The Mistress shall often exercise her Novices in low and menial employments, in order to form them to humility of heart and body, according to these words of our Lord: "Learn of Me, for I am meek and humble of heart." She shall teach them to live without possessing anything as their own; to take great care of the books, clothes, and other things belonging to the Convent; to renounce their own wills, to obey their Mistress and all their Superiors in all things, and never to presume to dispute with any one, but to render a prompt and willing obedience. If one Superioress has refused them anything, they must be taught never to ask the same thing of another without mentioning that it has been refused them; and if a Superioress of higher authority has refused them, they must not ask it afterward from one of inferior authority.

210. The Mistress of Novices shall be careful to correct them, by signs or words, when they behave themselves negligently in the Church or elsewhere. She shall instruct them how to behave everywhere and under all circumstances; that is to say, with devotion

in the Choir, with reverence before the Altar, with fear before Holy Relics, and with gravity in Chapter and in the Refectory. She must teach them to eat with modesty, not too fast, and with cleanliness lest they cause disgust in others; to hold the vessel from which they are drinking with both hands, and always to sit down when they drink. Also to behave with modesty in their cells, to be quiet in the dormitory, not to go about the house needlessly, not to raise their eyes or look about them, to bow in passing to all whom they meet and to those who give or take anything from them, always to take the place assigned to them and to keep by the side of their companion in processions.

211. She shall teach them to keep silence in the times and places appointed; not to speak without permission; not to talk too much, but to restrain their tongues; and wherever they may be, not to talk foolishly, but of things profitable. The Mistress shall further recommend them never to pass judgment on any one, but whatever action they may see done, to consider it good, or, at least, done with a good intention, though it may appear bad, because the judgment of man is often deceived.

212. She must teach them how to make the *Venia* in Chapter or in any other place, when reproved by a Superior, and that, if any of them have scandalized one

of the Sisters in anything, she must prostrate herself at her feet until raised by her in token of forgiveness.

213. The Novices shall not be present at the Chapter of Faults of the Community, but shall accuse themselves at the beginning of it, and the Mistress shall proclaim them if there is cause; or else she shall hear their faults in the Chapter of the Novitiate, giving them penances when they accuse themselves of their outward negligences, and correcting them with kindness and charity.

214. The Novices must, every day, be present at the Conventual Mass, and assist at the Office in Choir. They must carefully study the recitation of the Office; and their Mistress should teach them, in a regular and methodical manner, the ceremonies—that is to say, the inclinations and prostrations, and all that belongs to religion, that they may advance at once in knowledge and good discipline. They should be taught the Church chant, and those who have most talent may practice playing on the organ.

215. No Novice shall be received to Profession unless she can recite the Office, both that of the Night and of the Day, perfectly, readily and alone. The Examiners are bound to examine her on this point and to make their report to the Prioress Provincial; and if the Novice shall be found deficient, her Profession must

be deferred until she be approved as sufficiently competent.

216. Since one principal object of the Congregation is to teach the doctrines of our Holy Religion to the poor and ignorant, great care must be taken during the year of Novitiate that all the Sisters be thoroughly instructed in it themselves. The Novices must be particularly examined on this point before Profession; and their Profession must be deferred, if they are found not sufficiently instructed.

217. It has always been the custom in our Congregation, approved by our first Superiors, to allow the Novices and the Postulants to assist both in the Schools and in the domestic offices of the Convent during the time of their probation, in order that they may the better know what they are undertaking by their Profession. But these occupations must never be allowed to interfere with the instructions and exercises of the Novitiate. The employments of the Simple Novices, especially, should be so regulated that each one may pass the greater part either of the morning or the afternoon in the Novitiate, under the eye of the Mistress.

218. They may also study languages and perfect their education, provided this occupation do not divert them from regular discipline, but, on the con-

trary, render them more intent upon it. All the Novices must be occupied either in learning or doing some work which will be useful to the Communtity.

219. They shall be allowed some modest recreation twice a day, which may be prolonged a little once every week or fortnight. The Mistress or her companion must be present at the recreation, and must take care that two do not remain together apart from the rest; and at these times they should take occasion to observe the habits and natural disposition of each one.

220. Whenever Novices wish to return to the world or to go to another Monastery, we command all the Religious freely to let them go, and to return to them all they have brought. Nor must any reproach them on this account, but follow the example of Him, who, when some of his disciples went back, said to those that remained; "Will you also go away?"

221. Novices ought to make a general Confession before their Profession.

SECTION IV.

OF THE YEAR OF PROBATION.

222. The year of Probation cannot begin until the Postulant has completed her fifteenth year.

223. The time of Probation must be reckoned from the moment of taking the habit; but if, from any circumstance, a Postulant should receive the habit in a Convent other than the Novitiate-house, the year of Probation must be reckoned, not from the day and hour of her taking the habit but from her entrance into the Novitiate-house.

224. The Profession cannot be anticipated by a day in leap year. Any Profession would be null, and would not oblige to the observance of the Rule and Constitutions, if made before the full year had elapsed, even if two hours only were wanting of the full time, or before the age of sixteen years complete.

225. If a Superioress should receive a Novice to Profession before her year of Probation has expired, or before she has attained the age appointed by the law, or were to give her consent to such a reception, she would sin mortally against the precept of the Church, and would be liable to the penalty of the more grievous fault.

226. The year of Probation ought to be not only complete, but continuous; consequently, if any person should persevere in our Order during six months, and should afterward leave, and then return to it again after some time, she could not be Professed at the end of another six months; but she would be obliged to

begin again and continue for a whole year, because otherwise she could not be said to have really made rial of the difficulties of the religious life, which mainy consist in their continuance.

227. No one whose Novitiate has been interrupted can begin a fresh year of Probation without a dispensation from the Archbishop of San Francisco.

228. During the period of Probation the Order is free to send the Novice away, and she is also free to leave the Order. Nevertheless, no Novice can be deprived of the habit by the Prioress Provincial, the Conventual Prioress, or the Mistress of Novices, without the matter being maturely discussed in the Council of the Congregation. The decision of the Mothers should be entered in the Book of the Council, and the consent of the Archbishop of San Francisco must also be obtained.

229. Within two months of the completion of her term of Probation, the Novice must be examined, as we have already said of Postulants before their Clothing; but the Novice must be examined also on the Rule, the Constitutions and the recitation of the Office; and no one shall be received to Profession who has not a sufficient knowledge of all these things. Before a Novice can be received to Profession the same formalities are required as before receiving her to the habit,

and the same questions and protestations must be made, and Superiors who are negligent on this point incur the penalty of the more grievous fault, and of deposition from office.

230. If the Superior or the Prioress Provincial were to admit a Sister to Profession contrary to the votes of the majority of the Chapter, the Profession would be null.

231. Let all those who have to give their votes for the admission of Novices to Profession take heed to the serious admonition of the Chapter of Ghent, A. D. 1871, regarding this important duty: "Considering the special need there is, in our days, of prudent severity in the admission of subjects to religion, we exhort all those who have a right to vote for the Profession of Novices, to admit to Profession none but those who are worthy and approved. They should have one thing only before their eyes in giving their votes, namely: whether the Novice in question has shown such clear and manifest signs of a true and Divine vocation, and of fidelity in walking worthy of it, as that she may be safely admitted to Profession; if not, she ought either to be sent back to the world, or at least her Profession should be deferred, as shall seem best in the Lord."

232. The Novices must make a spiritual retreat of eight days before Profession.

233. After Profession, the Novice must herself sign the act of her engagement in the Book of Clothings and Professions. The age of the Novice Professed, together with the year, month, day and hour of her Profession, must also be set down, as well as the name of the Superioress who received her Profession, and that of the Archbishop of San Francisco, for the time being. The Novice must further add that she has made Profession of her own free will. This act must be signed by the Prioress Provincial, the Mistress of Novices, and another Sister. The Archbishop of San Francisco, or his delegate, and those who have assisted at the ceremony, may also be requested to sign. The Book must be preserved in the Archives of the Congregation.

Chapter XVI.

OF PROFESSION.

Section 1. Of the form of Profession and of the Nature of the Vows.
Section 2. Of Poverty and Community of Goods.
Section 3. Of Chastity and Enclosure.
Section 4. Of Obedience.

SECTION I.

OF THE FORM OF PROFESSION AND OF THE NATURE OF THE VOWS.

234. The following is the manner of making Profession:

"To the honor of Almighty God, Father, Son and Holy Ghost, and the Blessed Virgin Mary, and of the Blessed Dominic, I, Sister N., called in the world N. N., make my Profession, and promise obedience to Almighty God, to the Blessed Virgin Mary, to the Blessed Dominic, and to you, Sister N., Prioress Provincial of the American Congregation of the Most Holy Name of Jesus, of the Third Order of St. Dominic, in place of the Most Reverend N., Archbishop of San Francisco, and of his successors,

according to the Rule of Saint Augustine and the Institutions of the American Congregation of the Most Holy Name of Jesus, that I will be obedient to you and my other Prioresses, even unto death."

235. If there be no Archbishop in San Francisco when a Sister makes her Profession, she must promise obedience to the Prioress Provincial in place of the Archbishop of San Francisco, without naming any one.

236. Although in the above form of Profession the vow of obedience only is expressed, yet under it are included the other two vows of chastity and voluntary poverty, which we bind ourselves to observe.

237. Every Religious of our Order, is bound, in virtue of her vocation to the religious state, to strive, as far as lies in her power, to live according to the Rule and Constitutions which we profess, as we have each expressly promised to God in the form of Profession. Profession makes a person a Religious and places her in a state of Perfection. Now, a person is said to be in a state of perfection, not inasmuch as she has actually attained to the perfection of charity, but inasmuch as she obliges herself forever, and with solemnity, to those things that belong to perfection. Thus, Bishops and Religious are in the state of perfection, because they are obliged forever, and by the solemnity of their Consecration and Profession, to those

things which belong to perfection. For Religious take upon them the state of perfection not as professing to be perfect but as professing to tend toward perfection.

238. So that they are not guilty of lying or hypocrisy though they be not perfect when they take upon themselves the state of perfection; but they would be guilty of lying, if they were wanting in the intention of aiming at perfection. For, so long as the intention of tending to perfection remains, a person may truly be said to be in the state of perfection, though he be not perfect. In order to enter upon this state some external expression of the obligation contracted is required, after the manner of doing homage; for a certain solemnity is always employed in engagements which are to endure forever.

239. Profession must be made in public, in the Chapter Room or in the Church.

240. At Profession the Scapular is blessed; and when Sisters, already Professed, get new Scapulars, they must have them blessed by some Priest having the necessary faculties. The Scapular has been enriched by the Sovereign Pontiff, John XXII., with an indulgence of five years and five quarantines, which may be gained by kissing it devoutly. The Scapular does not lose the blessing and indulgence when given successively to the use of several Sisters.

SECTION II.

ON POVERTY AND COMMUNITY OF GOODS.

241. It cannot be doubted that all religious should live without having anything of their own, as it is commanded in the Rule: "Call not anything your own, but let all things be common." Now, a thing is called "our own" if we keep it concealed from our Superior, or if we keep it against her will. Consequently, a Religious who receives any property, whether movable or immovable, without the consent of her Superior, or who is not ready to place everything, even what she has received with permission, in the hands of her Superiors, when they shall require her to do so, or who shall conceal anything for fear her Superior should see it, or take it from her, is guilty of appropriation and sins mortally, unless the thing be of such trifling importance as to excuse her from mortal sin. And on this account, all our Religious in general, and each in particular, are forbidden to have any temporal possessions, excepting for use only, and with permission. They are forbidden, also, to sell, give, pledge, change, or alienate them in any manner whatsoever, or to deposit money or anything else in the hands of any person whatsoever, out of the Order, without the permission of their Superiors. Moreover, it was declared at the

Chapter of Rome, A. D. 1508, that all Religious of our Order, who are not sincerely in readiness of mind to place all that they have at the feet of their Superiors, and who lend and transfer the dominion over that which has been appointed for their use, or over anything else, at their pleasure, as if they were the proprietors of it, are in a state of everlasting damnation.

242. Superiors cannot give permission to the Sisters to give the things which have been granted for their use, to persons out of the Order, to keep for them.

243. No Sister can beg of any one whatsoever, without leave, general or special, from her Superior.

244. If any Sister shall receive precious objects, or money, either as alms, or for any other purpose, she is bound within the space of twenty-four hours to present them to the Superioress, or to those officers who are authorized to receive them. Superiors of Houses or Convents are themselves not exempt from this law.

245. If collections be received for pious or charitable purposes, the money must not be kept by the Prioress, but must be consigned to the Bursar within the space of twenty-four hours from the time of its reception, that it may be laid up in the common Deposit.

246. All Sisters, except Conventual Prioresses, who are guests in one of our Convents, are bound to consign

their money to the common Deposit, if their stay be prolonged beyond six days.

247. Those Sisters who have the administration of money are bound to render an account of it to their Superiors at least once a year, or oftener, if required of them. The Prioresss Provincial must give an account of her administration to the Diffinitresses of the Provincial Chapter; the Conventual Prioress to the Prioress Provincial, and the other Sisters to the Conventual Prioress.

248. Once every year, or oftener, if it shall be required of them, the Sisters are bound to lay everything which has been given them for their use at the feet of their Superioress, or, at least, to put everything faithfully down in writing, without concealing anything, and to present the writing to their Superiors, thus stripping themselves of all property in anything whatsoever. The time prescribed for doing this is the month of December. These inventories must not be given to the Superioress sealed, but open.

249. No Sister shall appropriate to herself anything whatsoever, not so much as a cup or vase, or anything of that kind. Also no Sister may have a chest, or anything whatever, with a lock and key, excepting those who cannot do without it on account of their offices.

250. The Prioress, in company with any Sister whom

she may choose, shall examine the cells of the Sisters, in their absence, whenever she shall think proper, and if she shall find there anything which a Religious is keeping without leave, she shall take it away, and impose a penance on that Sister proportioned to her fault.

251. Moreover, a Sister shall not give anything to, nor receive anything from, any person whatever, without leave, or without naming the person; and those who do otherwise shall be condemned as guilty of theft.

252. No Sister shall have spoons, or any other things made of silver or gold or precious stones, under the penalty of being deprived of these objects, which shall be applied to the benefit of the Community.

253. Those Sisters who are obliged, on account of their offices, to have watches, are permitted to have them made of silver, because of the difficulty and expense of obtaining them in any inferior metal. Silver thimbles are allowed, especially when the nature of the work requires it. One or two silver spoons may be kept in the Infirmary, for the administration of certain remedies that require it; but silver must not be used for the ordinary service of the sick. Silver spoons, etc., may be provided for the use of guests.

254. Superiors, who should show themselves an example of good works to their subjects, shall be careful to embrace this voluntary poverty themselves, put-

ting far from them all vanities and superfluities, which they cannot approve in others, as regards clothing, food, the furniture of their rooms, their journeys, etc., that so they may lead those committed to their care by the shortest road to religious perfection.

255. Those Sisters who have the administration of the goods of the Convent, such as Syndics, Bursars, Cellarers, Librarians, Habit-Mistresses and Sacristans, ought faithfully to manage all those things which are intrusted to them for the common good. Nor ought the Sisters to seek any remuneration for exercising these or any other offices in the Convent, since all their works, and even their wills, are subject to their Superiors.

256. Those Sisters who have contracted debts must be severely punished.

257. If a Superior should permit, or what is worse, should give consent to a Religious to possess anything as her own, or to misapply, waste or lose what had been intrusted to her, to the injury of the Monastery, such a Superior would not be excused from grievous sin, seeing she would thus expose one of her sheep to death. And if a Religious, with the consent and permission of her Superior, and with perfect readiness of mind to resign the whole into her hands, have anything superfluous, although such a one cannot

be said to be guilty of appropriation, yet there is sin both in her who gives the dispensation and in the subject who is dispensed. In the Superior who gives the dispensation there is the sin of unfaithfulness, because she abuses the power committed to her, using that for destruction which was given her for edification; in the subject who receives a dispensation of this kind there is the sin of superfluity, because she retains something for her use beyond her wants, without a reasonable cause, contrary to the state of poverty.

258. Perfect Community life being so useful a means of promoting piety, that, where it is in vigor, religion is wont to flourish and to bring forth almost as many saints as it has professed members, Superiors are bound to maintain it with the utmost diligence, and not to permit the slightest opening through which it may escape from their Communities; and those who are negligent or too indulgent in this most essential part of their duty, should be removed from office. Subjects, also, ought not to resist their Superiors in this matter; for if they make resistance, because they wish to dispose of what they have according to their own pleasure, they are evidently in a dangerous state.

SECTION III.

OF CHASTITY AND ENCLOSURE.

259. The Religious should ever bear in mind that, being consecrated to God by the vow of Chastity, their whole demeanor, as our Father St. Augustine says in the Rule, should be such as becomes the sanctity of their state. All unnecessary intercourse, therefore, and undue familiarity with those of the other sex, should be carefully avoided, and the regulations concerning their intercourse with externs, whether secular or Religious, should be carefully observed.

260. Although the Religious of this Congregation, not being enclosed, are permitted to go out of their Convent with leave, for works of charity and necessity, yet within the Convent a certain enclosure should be observed: that is to say, the garden, and apartments of the Religious, should be so arranged as to be entirely separate from those assigned to the use of the guests, or any Institute attached to the Convent; and no extern, especially persons of the other sex, shall be admitted within that enclosure without an express permission, which permission must not be too easily granted. The custom of allowing externs to see portions of the Conventual premises, is not here forbidden; but it must never be done without permission of the

Prioress, who must take care that the privacy of the Religious is not too much intruded on.

261. In Convents, the buildings of which are still incomplete, this enclosure of the garden and apartments may not be practicable at once; but, where Religious are thus left with less exterior protection, the Prioress should be all the more solicitous to maintain in her community that religious reserve which should serve as a moral enclosure.

262. Except in rare and extraordinary cases, no extern should be admitted to the recreations of the Sisters.

263. In every Convent some discreet Sister, of matured and upright character, shall be appointed as Portress, who shall kindly receive visitors when they come to the Convent, and shall pay them suitable attention, while the younger Sister, who is her companion, goes, with permission of the Superioress, to seek the Religious called for. The Portress shall not permit seculars to go about the Convent. The front door shall always be closed in such a manner that no one can open it from the outside. Let there be a tablet with the names of all the Sisters, in some convenient place near the principal door, and let the Portress note, by some sign, when a Sister goes out and when she

returns, that she may be able to give an answer when the Sisters are inquired for.

264. The keys of the Convent must be brought every evening to the cell of the Prioress, or sub-Prioress.

265. No Sister shall presume to go out, except for some express cause, and with a companion, from whom she must not separate. A Sister must ask permission each time she goes out, and this permission must be granted for some approved cause only. The Superior should appoint a companion for her, and this must not depend on the choice of the Sister going out, but on the judgment of the Superior; nor should the same Sisters be too often assigned as companions. On their return, the Sisters shall present themselves as soon as possible to the Prioress, or sub-Prioress, to give an account of themselves. This they must do as often as they leave the Convent or return.

266. No Prioress Provincial or Local Superior can give a general, vague and indeterminate permission to go out from the Convent to any Sister whatsoever, whether assigned to that Convent or only staying there, even if she be a Mother of Council of the Congregation.

267. It is a grievous fault for any Sister to go out

of the Convent without permission, or with any other companion than the one assigned her.

SECTION IV.

OF OBEDIENCE.

268. Of the three vows of religion the principal and most essential is that of obedience: first, because by it a greater good is offered to God than by the others, for by obedience we offer to God our will and the goods of the soul, which are preferable to the bodily and outward goods, which are offered to God by the other vows; secondly, because the vow of obedience contains implicitly in itself the other vows, but the other vows do not contain that of obedience, for he who promises obedience promises to live in chastity and without possessing anything of his own; thirdly, because the vow of obedience properly extends to those things which approach most nearly to the end contemplated by religion—namely, the perfection of charity and the love of God. Now, the nearer anything approaches its end the better it is, and, therefore, in our profession, we express the one vow of obedience only, under which is included the observance of chastity and voluntary poverty, and of all the precepts which are to be found in the Rule and Constitutions, or enjoined by Superiors.

269. First and directly, the obedience which we owe to our Superiors extends to those things which are explicitly contained in the Rule or Constitutions. Secondly and indirectly, we are also bound to obey our Superiors in those things which, though not contained explicitly in our laws, are nevertheless found to be necessary, or at least very useful, for their observance, such as the community duties, without which the state of religion could not be kept up, the penalties for transgressions, and the ordinances of Superiors, which tend either to preserve or restore regular discipline. But we are not bound—indeed, we cannot obey—in those things which are contrary to the precepts of God, or of the Church, or against the Rule, or which do not allow of the dispensations of the Superiors; but in doubtful cases all are bound to obey.

270. The character of true obedience is taught us by the Venerable Father Humbert, fifth General of the Order, who, in his letter to the Provinces, exhorts all the members of the Order to strive to give obedience "promptly and devoutly, as to God and not to man, willingly and simply, without contradiction or discussion, with courage, cheerfulness and exactitude, obeying every command without exception and with unremitting perseverance."

271. In the form of our Profession we promise

obedience, not only to God, whom we are bound to revere in the person of our Superiors, but also to the Blessed Virgin, because it has been proven many times and in various ways that she protects and defends our Order in an especial manner. She it was who interceded with her Son when He was angry with the world, and obtained that this Order should be instituted to turn men from their sins and errors, and bring them back to the knowledge and love of God. Thus, the Queen of Heaven and ever Blessed Virgin is our especial advocate, and most tender Mother and Patroness, who ever intercedes for us with God, and has often protected and delivered the Order from various troubles and distresses, as may be seen from the lives of the Brethren and Sisters. Again we promise obedience to the Blessed Dominic, our Father, because he was the first Master, institutor and founder of the Order of Preachers; and it was he whom the Blessed Virgin presented te her Son as a faithful and valiant champion, ready to fight against error, and extirpate vice.

272. We are, moreover, bound to obey the Sovereign Pontiff, not only in those things which are common to all the faithful, but also in such as especially belong to regular discipline, as St. Thomas teaches.

273. In case of just necessity, appeals may be

made by the Sisters to higher Superiors, from those of inferior authority; and Superiors thus appealed to are bound to examine and redress the grievances alleged. It is, however, strictly forbidden for subjects to have recourse to higher Superiors on frivolous pretexts, and in order to evade the obedience due to those immediately placed over them. Nor must higher Superiors encourage or receive appeals of this nature; or excuse, impede, suspend or annul the obedience imposed on subjects, or retard their execution. They should rather guard and support the authority of all subordinate Superiors as carefully as their own, lest by too easily receiving frivolous appeals, that authority be eluded and fall into contempt. The principle of supporting those in subordinate authority applies equally to all those Conventual offices in which several Sisters are working under the superintendence of one chief Mistress, who is bound to require that all under her charge, whether children in schools or patients in hospitals, shall yield the same respect and obedience to those who assist her in her office as they render to herself.

CHAPTER XVII.

OF FAULTS.

SECTION 1. Of light faults.
SECTION 2. Of middle faults.
SECTION 3. Of grievous faults.
SECTION 4. Of more grievous faults.
SECTION 5. Of the manner of proceeding against those guilty of more grievous faults.
SECTION 6. Of the most grievous fault.
SECTION 7. Of Apostates.

SECTION I.

OF LIGHT FAULTS.

274. It is a light fault if any Sister, at the first sound of the bell, does not leave off her occupation and prepare herself, with becoming diligence, to go in time to the place to which the signal may summon her. If anyone does not carefully fulfill the part assigned to her in reading or singing, or if she disturbs the Choir by a making a mistake in beginning an Anthem, Responsory, or the like. If anyone does not immediately humble herself before all when she makes a mistake in reading or singing, by reverently kissing her Scapular, at the same time bowing her head. If the book which is read out of at table, in Chapter, or in

Church, be not in its place through the negligence of anyone. It is also a light fault if anyone does not come in good time to table, or to Sermon, or Chapter, Choir, or the common work-room, or if the Sister appointed to read at table comes too late to ask the blessing. If anyone shall make a noise in the Dormitory, or elsewhere in the Convent, or shall disturb the other Sisters in any way when they are praying, reading or working. If the cloths for covering the chalice, or the paten, or if the corporal, stole, maniple or the like, shall fall to the ground through the negligence of anyone; or if any Sister shall not put away her clothes in a decent, orderly manner at the time and in the place appointed. It is also a light fault if a Sister shall lose or break a candle or any utensil, or shall spoil or lose any portion of her clothes. If any Sister shall go to sleep at Office, or Sermon, or in the work-room, or shall let her eyes wander about, or fix them on vain objects whilst going through the Cloisters or the House. If anyone shall waste time in idle words, or shall laugh aloud, or incite others to laughter, or shall appear reprehensible in gesture, movement, posture, habit or word.

275. For these and similar faults there shall be enjoined one or more Psalms, or some other penance, at the discretion of whoever holds the Chapter, regard being had to the number and degree of the faults.

SECTION II.

OF MIDDLE FAULTS.

276. It is a middle fault if any Sister shall not come into Choir till after the *Gloria Patri* of the first Psalm, and shall not make satisfaction for it by prostrating in the middle of the Choir.

It is a fault of the same kind if any Sister, being inattentive at the Office, shows the levity of her mind by wandering eyes and irreligious deportment.

If any Sister shall not look over beforehand what she has to read in Choir, or shall presume to read or sing anything different from what is appointed.

If anyone shall laugh, or make others laugh, in Choir, or shall behave with levity in presence of the Community.

If any Sister shall absent herself from Chapter, sermon, the Refectory, the work-room, or the Choir, for an insufficient cause.

If any Sister shall allow her eyes to wander, or fix them on vain things while going through the streets.

If any one shall read forbidden books (there is no reference here to books the reading of which is forbidden to all the faithful of Christ, for to read such books is a more grievous fault) that is, useless worldly

books and novels, the reading of which is unbecoming a Religious, who ought to be wholly given to spiritual things.

If any one shall negligently handle the ornaments of the church or of the Altar.

If any one shall neglect some general command that has been given to the whole Community.

If any one shall eat or drink out of meals without a blessing.

If any one shall proclaim another Sister by whom she has been herself proclaimed on the same day, as if by way of petty revenge, or shall make her proclamation with temper.

If any one shall affirm or deny anything with any expression resembling an oath (such as is sometimes used in conversation), or shall use words of ridicule.

If any one shall habitually call a Religious by her name, without giving her the title of Sister.

If any one shall say or do anything which may give offense to the Sisters.

If any Sister shall not return to the Convent at the appointed hour.

If any one shall be negligent in the office assigned her, as in that of Chantress, Sacristan, Syndica, etc.

277. For faults of this kind, let Psalms, disciplines, venias, or other penances be imposed, at the dis-

cretion of whoever holds the Chapter, regard being had to the number and degree of the faults.

278. The Sisters are forbidden to play at chess, cards, dice, or any game of chance, especially if it be for money, or to act in any kind of play.

SECTION III.

OF GRIEVOUS FAULTS.

279. It is a grievous fault if any Religious shall have a quarrel or unseemly contention with another Sister.

If she shall speak insultingly to any one, or reproach a Sister with a fault for which she has done Penance.

If any one shall proclaim another in Chapter, in a violent manner, or shall use rude, intemperate or improper language toward a Sister by whom she has been proclaimed, or toward any other.

If any one shall sow discord amongst the Sisters, or shall be guilty of detraction, or uncharitable murmurs in secret.

If any one shall maliciously speak evil of the Sisters, or of the Convent, or shall defend with boldness her own fault, or that of another.

If any one should tell a wilful lie, or shall murmur against the food, clothing or anything else, or shall break silence habitually.

If any Sister eat meat on abstinence days, or break the appointed fasts, without leave or necessity.

If any Sister shall presume to return without permission from any place to which she has been sent, or if she do not return at the appointed time, unless she be delayed by some reasonable cause.

If a Sister shall fix her eyes on one of the other sex, or if she shall utter an improper word.

If any Sister shall take without permission what is assigned to the use of another Sister, though with no intention of keeping it, or shall absent herself without leave, and without any cause whatever, from Chapter, Sermon, or from the common Dormitory at night, or if she shall go out of the Convent without leave.

For these and such like faults there shall be imposed in penance, fasts, disciplines, psalms and venias, as shall seem just, according to the number and degree of the faults.

If a Sister accuse herself of a grievous fault she should be treated with more indulgence than if she had been proclaimed by another.

The habitual commission of any light or middle fault must be considered as amounting to a grievous fault.

280. The Sisters are not obliged to accuse themselves of such grievous faults as are from their own nature secret.

SECTION IV.

OF MORE GRIEVOUS FAULTS.

281. It is a more grievous fault if any one shall be disobedient to her Superiors by contumacy or manifest rebellion, or shall presume insultingly to contend with them.

If any one shall openly rise up against her Prioress, or Superiors, by caballing, conspiracy or malicious agreement. If, however, any one not maliciously, but in truth, shall see anything in the conduct of the Prioress which is not right or fitting to tolerate, let her make it known with prudence and charity to Superiors in higher authority.

It is also a more grievous fault if any Sister shall assert that the Prioress or Prioress Provincial is not lawfully such, and shall refuse to her obedience, before Superiors shall have pronounced, in case of doubt.

If any Sister shall seriously trouble elections.

If any Professed Sister shall lay aside the religious habit without cause.

If any one shall procure for herself or another, by unlawful means, to be exempt from the authority of her Superior. Now, a Sister would be guilty of this fault if she were to seek in any way, directly or indirectly, through the influence of any one not under the obedi-

ence of the Order, to obtain the revocation of any ordinance made concerning herself or another, or of any obedience enjoined on herself or on another, or to be placed in, or removed from any Convent or Office; or if, for any cause whatsoever, she should appeal against any Superior or member of the Order to a tribunal foreign to the Order, excepting only the Apostolic See, to which it is immediately subject; or should summon, or cause to be summoned, any Brother or Sister of the Order before such tribunal. The same fault is incurred by any Superior or Sister who shall renounce any privilege granted to the Congregation.

It is also a more grievous fault if any Sister shall maliciously strike another.

If any one shall take, with the intention of concealing it, anything which has been given to the use of others, or which belongs to the common stock, or if she shall keep anything as her own.

If any one shall have given or received little presents or other things without leave, or shall conceal the things which she has received.

If any one shall claudestinely send or receive, or read, or cause to be read to her, or to any one else, letters, or anything in writing, without leave expressed or presumed.

If any one shall falsely accuse another Sister of any

crime, for which she would have incurred the penalty of the more grievous fault.

If any one shall report evil of the House or the Sisters, or reveal any important secret to an extern, or if she shall commit any capital crime.

282. The penance due to the more grievous fault is incurred by her who shall commit (which may God forbid!) a breach of her vow of chastity, which sin ought to be punished most severely, and is to be abhorred above all. If, however, her fault be not publicly known, her conduct shall be examined in secret, and suitable penance shall be imposed, as the circumstances and the person shall require.

283. For such faults as these, she who has been found guilty shall ask pardon, lamenting the grievousness of her sin, and she shall be penanced according to the judgment of her Superiors. If the fault be of such a kind as to require the full penalty, she shall be the last of all in the Community, so long as her penance shall continue. She shall not eat at the common table with the rest, but in the middle of the Refectory on the bare ground; and let her know that she is thus separated from the company of her Sisters, because she is deprived, unless she repent, of the fellowship of the Angels. At the Canonical Hours, and at grace after dinner, she shall lie prostrate before the door of the Choir whilst the Sisters go in and out. No one, with-

out permission, shall presume to hold communication with her. So long as she is in this penance, she shall not communicate nor be received to the kiss of peace. She shall not be put down for any Office of the Choir, nor shall any obedience be given to her, nor shall she have any voice in the Chapter, except in self-accusation, until she shall have made full satisfaction, or until the Archbishop of San Francisco shall have restored her to it. The Prioress, however, lest she should fall into despair, shall send to one who is in this penance Sisters who shall exhort her to repentance, encourage her to patience, comfort her by marks of compassion, animate her to expiate her fault, and help her by their intercession. The whole Community shall, likewise, intercede for her if she give token of true humility. Nor shall the Superioress refuse to show her mercy as far as lies in her power.

284. It is to be observed that, though to be kept separate from the Community be part of the penance assigned to the more grievous fault, yet it may also be enjoined for lighter faults than these.

SECTION V.

OF THE MANNER OF PROCEEDING AGAINST THOSE GUILTY OF MORE GRIEVOUS FAULTS.

285. It must be borne in mind that no one can condemn a Sister to the penalties of the more grievous

fault unless sentence has been formally passed against her, which can be done by no authority inferior to that of the Archbishop of San Francisco, even though the penalty is declared to be incurred *ipso facto*. Should such a case ever arise, the Conventual Prioress must immediately refer it to the Prioress Provincial, who will judge, with the advice of her Council, whether the case is sufficiently grave to be formally brought before the Archbishop. In all cases of the more grievous fault, judgment is never passed without written proceedings, under the authority of the Chief Superior. After sentence has been passed, the dispensation from the privative penalties (*i. e.*, loss of rank and of the active and passive voice, and inability to certain offices) is reserved to the same authority; but the Local Prioress can show all charitable indulgence in dispensing from the positive penalties (such as fasting, etc.) adjudging to these faults, and must not enforce them with too much rigor; and they may even be entirely dispensed by the Prioress Provincial, if she judge it expedient.

286. No Superioress can declare herself absolved from her office, whatever transgression she may have committed.

287. Sisters who are under the penalty of the more grievous fault must on no account be assigned to small

Convents, but to large ones, where they can better devote themselves to regular observance. And the Prioress of the Convent to which such Sisters are sent must receive full information concerning them.

288. If the penance be condoned, the Sister is held to have made full satisfaction, and is free from all penalties, both privative and positive, and restored to her former rank. But such condonation can be granted only by the Archbishop of San Francisco. Nevertheless, those who have once been condemned to the penalty of the more grievous fault ought not, in prudence, to be raised to posts of superiority, unless, perhaps, after many years, it should be clearly evident that they have changed for the better.

289. Those who have conspired against authority, and who have grievously and openly given scandal, must hold the last place in the Congregation during their whole life, even after they have accomplished their penance; and if they are restored to their rank of Profession by legitimate dispensation, they still remain incapable of the Office of Prioress, Sub-Prioress, or Vicaress, and they cannot be admitted to any election nor to treat of the affairs to be submitted to the Provincial Chapter without special permission of the Archbishop of San Francisco.

SECTION VI.

OF THE MOST GRIEVOUS FAULT.

290. The most grievous fault is when a Sister is incorrigible; that is, when she is not afraid to commit faults and refuses to bear the penalty for them. If so extreme a case should ever arise, recourse must be had to the Archbishop of San Francisco for the purpose of obtaining from the Holy See the expulsion of the offender.

But Superiors are seriously admonished and entreated to be mindful of the maternal charity and meekness which they profess, and to leave nothing untried whereby they may gain the souls of such of their subjects as seem almost to have fallen into the depth of evils before they have recourse to the terrible and extreme remedy of expulsion, remembering that, should any soul perish through the misgovernment of negligent or indiscreet Superiors, our Lord Jesus Christ will not fail, in the Day of Judgment, to require the blood of such souls at their hands.

SECTION VII.

OF APOSTATES.

291. If any one, having been guilty of apostasy, shall return of her own accord, asking for mercy, she shall

on no account be received to remain permanently until the Archbishop of San Francisco has been consulted, and has fully determined what is to be done in this case.

If she be received, she shall be subject to the penalty of the more grievous fault in proportion to her past offense and present signs of repentance.

292. By apostasy is understood a rash departure from religion with the intention of not returning; but if any one goes away and returns immediately to the Order, she does not incur the penalties imposed by the Constitutions for this fault.

293. Apostates, when received back, everywhere take the last place; and if their rank in the Congregation be restored to them by lawful dispensation, the years they spent in apostasy and the years they spent in penance must not be reckoned; so that they must rank, from the day of their restoration, below all those who have attained a greater age in the Congregation than they had when they left it; and even if they should be restored to all the privileges of the Order, they can never be raised to any post of Superiority.

CHAPTER XVIII.

OF THE CHAPTER OF FAULTS.

SECTION 1. Of the Obligation of Holding Chapter, and its importance for Regular Discipline.
SECTION 2. Of the Manner of Holding the Chapter of Faults.

SECTION I.

OF THE OBLIGATION OF HOLDING CHAPTER, AND ITS IMPORTANCE FOR REGULAR DISCIPLINE.

294. If the Chapter of Faults cannot be held every day, on account of the occupations of the Sisters, it ought to be held at least once a week, or once a fortnight at farthest, at which Chapter Superiors are obliged not only to recommend the benefactors to the prayers of the Community, but also to hear the faults of their subjects, at least of those of one side of the Choir, if the Community is large, under pain of deposition from office. This obligation, therefore, is not fulfilled, as was declared at the Chapter of Rome, A. D. 1650, by correcting the faults of the Religious in a passing way, as it were; but the Community must be assembled, at the sound of a bell, in a place set apart for the purpose, where the prayers to be said at Chapter may be

conveniently recited, the faults of each Sister heard, and salutary penances imposed.

It rests, therefore, on the conscience of the Prioress Provincial, in the day of Jesus Christ, that she should labor with all zeal and diligence for the execution of this most salutary ordinance, on which depend the extirpation of bad habits and the correction of the Sisters; and that, setting aside all human respect, she should denounce to the Archbishop of San Francisco such Prioresses as shall be found negligent in this matter, in order that they may be absolved from office, which penalty cannot be dispensed with.

295. No Sisters, of whatever quality or condition they may be, ought to absent themselves from the Chapter of Faults except those who are seriously ill or necessarily occupied; and these latter ought either to ask leave before the Chapter to stay away, or at least after the Chapter, within the space of one day, to declare the cause of their absence, as has been ordained by two General Chapters.

296. Those Sisters (Conventual Prioresses excepted) who are staying for more than a week in a Convent of the Congregation to which they are not appointed, ought to assist at the Chapter of Faults, and there accuse themselves, unless the Superioress shall otherwise ordain.

297. In this Chapter the Sisters should accuse themselves of their exterior faults committed against the Rule and the Constitutions. If they do not accuse themselves of such faults, or if they omit to perform the penance imposed upon them, they dispose themselves to sin and even fall into it. They incur venial sir if they omit those penances from negligence or slight malice; but they incur mortal sin if they omit them through contempt.

298. It must be observed that many of the faults enumerated in the sections preceding, such as using insulting language, telling a wilful lie, breaking the fasts of the Church without cause and without permission, and the like, are faults, not only because they are forbidden by the Constitutions but also because they are either evil in their own nature or contrary to the law of God or of the Church. Hence, the transgressor in faults like these incurs a two-fold penalty—she incurs the sacramental penalty when she has committed a mortal sin which cannot be blotted out except by Contrition and Confession, and she incurs another penalty for the transgression of the Constitutions.

299. Superiors must take the greatest care not to correct their subjects with passion, but to show all mildness and religious kindness toward them.

300. The proclamations which are commonly made

in Chapter are of light matters, and are rather intended to remind the Sisters of the faults which they have forgotten than as accusations or denunciations; and therefore they may be made without any previous admonition in private. But when the fault is of such a nature as to injure the character, if any one were to publish such a fault of another Religious without having first given her private sisterly correction, she would, as St. Thomas teaches, offend against the precept of our Lord: "*If thy brother shall offend against thee, go and rebuke him between him and thee alone.*" These proclamations, therefore, made without preceding admonition, ought to regard such things only as are contained in the sections on light and middle faults, and should not be made of the more serious faults contained in the section of the grievous fault. But there are two cases, when, as St. Thomas teaches, the Sisters are not bound to observe the precept of secret admonition even for grave faults; first, when the sin is public, and secondly, when, though secret, it tends to the corporal or spiritual injury of others; for in these cases, whoever thus sins, sins not only against herself but against her neighbor, and, therefore, omitting private correction, they should at once proceed to denunciation, that such injury be prevented, unless, perhaps, they are firmly persuaded that such evils can be

immediately hindered by secret admonition. But, if the sin is public, a remedy must be applied, not only that the person who has sinned may become better, but also for the sake of others to whose knowledge her sin has come, that they may not be scandalized. And, therefore, such sins are to be publicly corrected.

301. It follows clearly, from what has been said, that a Sister is still less bound to accuse herself publicly of faults which affect her own character unless they were publicly committed.

302. The Sub-Prioress, generally speaking, is not to be proclaimed in Chapter.

303. The Sisters ought not to accuse themselves in Chapter of interior faults, nor of the interior motives of their exterior faults.

304. The Chapter of the Novices is held in the same manner as that of the professed Religious. The simple Novices accuse themselves in presence of the professed Novices, as they are seldom sufficiently numerous for it to be expedient for them to have a separate Chapter. They withdraw before the professed Novices accuse themselves.

305. In order that the Sisters may assist at the Chapter of Faults with greater readiness and fervor the Sovereign Pontiff, Paul V., granted an indulgence of three years and as many quarantines to all those

who, with a contrite heart, shall accuse themselves in Chapter, making at the same time a Spiritual Communion and practicing some act of virtue.

SECTION II.

OF THE MANNER OF HOLDING THE CHAPTER OF FAULTS.

306. When the Sisters have entered the Chapter Room the Superioress who is holding the Chapter says *Benedicite;* and at the answer, *Dominus*, all incline. Then, after the benefactions that have been received have been recited, and the intentions that are to be prayed for are recommended to the prayers of all, the Prioress shall say: *Retribuere,* etc. Then the Psalms, *Ad te levavi* and *De Profundis*, shall be said by the Community, with *Kyrie eleison, Pater noster*, etc.; the Hebdomadaria shall say the three Versicles, *Oremus pro Domino Papa*, etc.; *Salvos fac servos tuos et ancillas tuas*, etc.,; *Requiescat in pace;* with these three Collects: *Omnipotens sempiterne Deus, qui facis mirabilia*, etc.; *Prætende*, etc.; and *Fidelium*, etc.; after which the Sisters shall all sit down. Then the Superioress shall say, with brevity, whatever may seem to her necessary for the maintenance of good discipline and for the correction of the Sisters; after which she shall say, "Let those who are guilty of any faults make the

Venia," and immediately those who are conscious of having committed faults shall ask pardon by prostrating themselves upon the ground. If the Novices are to accuse themselves in Chapter, their faults shall be first heard, and when they have withdrawn, the other Sisters, in their proper order, shall humbly confess their faults.

307. The Sisters must never speak in Chapter, except for one of the following reasons: either to tell their own faults, to proclaim those of others, or simply to answer the questions of their Superiors. Whilst one Sister is standing and speaking no other Sister shall speak.

308. No one must proclaim another merely on conjecture, nor from hearsay, unless she mentions the person from whom she heard it, and that person be present in the house.

309. When the faults have been heard, the Prioress says, *Adjutorium nostrum,* etc.; and thus the Chapter ends.

END OF PART FIRST.

PART SECOND.

Of the Government of the Congregation.

CHAPTER I.

OF THE CONGREGATION OF THE MOST HOLY NAME OF JESUS.

310. The Congregation of the Most Holy Name of Jesus, of the Third Order of St. Dominic, comprises all the Convents of women hitherto founded, or hereafter to be founded, in California, in dependence on the Mother House of St. Catharine's, Benicia.

311. Under the Archbishop of San Francisco the Congregation is governed by a Superior, bearing the title of Prioress Provincial, who has authority over all and each of the Houses of the Congregation, and over all its members, whether Superiors or subjects.

312. The Congregation has one common Novitiate, and a common administration of funds.

CHAPTER II.

OF THE PRIORESS PROVINCIAL.

SECTION 1. Of the Office and Authority of Prioress Provincial.
SECTION 2. Of the Election of the Prioress Provincial.
SECTION 3. Of those who are Eligible to the Office of Prioress Provincial.
SECTION 4. Of the Duration and the Cessation of the Office of Prioress Provincial.
SECTION 5. Of the Duties of the Prioress Provincial.
SECTION 6. Of the Vicaress of the Prioress Provincial.
SECTION 7. Of the Appointment of the Sisters.
SECTION 8. Of Visitation.

SECTION I.

OF THE OFFICE AND AUTHORITY OF THE PRIORESS PROVINCIAL.

313. The Prioress Provincial is canonically elected by all the Vocals of the Provincial Chapter. She must have completed ten years from her religious Profession, and must be at least thirty-five years of age. Her term of office is six years, at the expiration of which she cannot be re-elected till after an interval of six years, without a dispensation from the Holy See.

314. The Prioress Provincial everywhere holds the first place in the Congregation; and in whatever Con-

vent of the Congregation she may be, she says the *Fidelium*, *Adjutorium*, etc., and rings the little bell in the Refectory.

315. The Prioress Provincial has the power of proposing to her Council the names of those whom she considers most suitable for the office of Conventual Prioress: and then the election is to be made by secret suffrage. It must further be confirmed by the Archbishop of San Francisco. But if, after six months, dating from the moment when the office became vacant, she shall not have appointed a Prioress, the nomination devolves on the Archbishop.

316. The Prioress Provincial has power, after consulting her Council, to appoint Vicaresses for those houses which are not yet erected into Priories.

317. She has also power, with the consent of six Mothers of Council and the sanction of the Archbishop, to absolve a Conventual Prioress from her charge before the expiration of her term of office, in order to appoint her to the government of another Convent.

318. She can, with the advice of her Council, nominate to all other offices in the Congregation, excepting those reserved to the Diffinitory of the Provincial Chapter.

319. She can depose, change or transfer Sisters, Sub-Prioresses and other officials at her discretion.

But for the deposition of a Conventual Prioress before the expiration of her term of office, the consent of the Council and the sanction of the Archbishop of San Francisco are required.

320. She must convoke the Provincial and intermediate Chapters at their appointed times.

321. At the expiration of her term of office, the Prioress Provincial governs, as Vicaress Provincial, the Congregation, until the confirmation of the new Prioress Provincial.

322. In case of the death or the removal from office of the Prioress Provincial, the Conventual Prioress of the Mother House of St. Catherine's, Benicia, shall act as Vicaress Provincial, unless the Archbishop of San Francisco shall arrange otherwise.

SECTION II.

OF THE ELECTION OF THE PRIORESS PROVINCIAL.

323. It belongs to the Vicaress Provincial, when there is no Prioress Provincial, to assemble the Electresses for the election of the new Prioress Provincial.

324. Those who have a right to vote in the election of the Prioress Provincial are the following:

1st. The Vicaress Provincial.

2d. The Ex-Prioresses Provincial.

3d. The Conventual Prioresses of the Congregation.

4th. The Associates of the Conventual Prioresses, canonically elected by the Conventual Chapters of their respective Communities.

5th. The Mothers of Council of the Congregation.

325. If any of the Electresses are absent when the election is at hand, they must be summoned. But if they cannot come, the others may canonically proceed to the election in their absence.

Both the Holy Council of Trent and the Constitutions of the Order forbid absent Electresses to vote by letter or by proxy at any election; they must be personally present in the apartment where the election is being held, unless they be sick in that Convent, and then the Scrutineers must go to them to receive their votes.

326. Twenty-four hours before the election, the Electresses must be called to the place of election by the sound of a bell, and a public *Tractatus* must be held, in which the list of eligibles shall be read, the necessary qualifications for a Prioress Provincial shall be pointed out, the hour fixed for the election on the following day, and leave given to the Electresses, but to no others, to communicate with one another for mutual information on the subject of the election.

Those who have no right to vote must not presume to meddle with the election, in word or writing, either by themselves or by others.

327. Absolution of faults should, if possible, be given on the eve of the election; and on the day itself all the Electresses must receive Holy Communion, under pain of losing their votes *ipso facto*, both active and passive, for that day.*

328. The Mass of the Holy Ghost ought to be said or sung in the Convent where the election is to take place, if possible.

329. The Electresses being all gathered together at the sound of a bell, at the hour and in the place appointed, the Vicaress Provincial (or whoever presides at the election) must make a protestation that she has no intention of admitting any one who ought not to be admitted or of excluding any one who ought not to be excluded. The grace of the Holy Ghost must be invoked by the hymn *Veni Creator*, with its versicle and prayer, as prescribed in the Processional.

Then the three Scrutineers must go to the table. The Scrutineers for this election are the three Conventual Prioresses who have longest worn the habit of the Order. The Vicaress Provincial, even though she

* By the active voice is meant the right of electing; by the passive, the right of being elected.

should happen to preside at the election, must not sit on the bench nor act as Scrutineer unless she be one of the three above-named Prioresses.

330. With regard to the Scrutineers, to make the matter quite clear, the cases must be determined in which one of the Scrutineers by right would have to be replaced by another, and the rules must be explained which are laid down by the Constitutions of the Order for each of these cases. The cases are five in number:

1st. When the Electresses wish to add a fourth Scrutineer.

2d. When one or more of the Scrutineers renounce their office of Scrutineer, but not their vote.

3d. When the Scrutineers renounce both their office and their vote in the election.

4th. When one of the Scrutineers by right, is absent.

5th. When one of the Scrutineers is, in the judgment of the majority, incapable of exercising the office of Scrutineer, on account of some defect of sight or of hearing, or some difficulty in writing.

In the first and the second case a Scrutineer must be elected by the plurality of open and public schedules, even though the number of votes be below the half; and if the number of votes be equal the eldest shall be the Scrutineer. In the third and the fourth case the

eldest Prioress, after the one who is absent or who has renounced her vote, shall be Scrutineer without any election. Finally, in the fifth case, a Scrutineer must be elected by secret votes, and it requires the majority above the half for a Sister to be elected. The Scrutineer in every canonical election must always, under pain of nullity, be taken from the body of electors.

331. In obedience to the decree of the Council of Trent, every Electress must write or cause to be written on her schedule the name of the person she elects; but the name of the Electress must never be written, nor must it ever be revealed to the Scrutineers or to the Confirmer.

332. When the three Scrutineers have sat down at the table, in the presence of all, they shall first place their own votes and then receive those of the others, written on folded schedules, in a vase or urn, being attentive to no other thing than that one schedule only be brought by each Sister and deposited by her in the urn. And, that this may be done rightly and without fraud, no Electress shall put her hand into the urn along with the schedule, but she shall drop in one schedule only from above so that the Scrutineers may see it as it falls. The Scrutineers must then go to receive the votes of the sick, if there be any.

The Scrutineers having received the votes of all,

must empty out the folded schedules on the table in the presence of all and count them and see if their number is equal to the number of the Electresses; and if their number is not found to correspond with the number of the Electresses, the schedules shall be immediately burnt, without being unfolded or read.

But if the number shall be found to be correct they shall unfold them, read them and write them down. They must then burn the schedules in presence of the Electresses before the publication of the scrutiny.

333. When a Sister is not of the number of the Electresses, it suffices for her election that the number of votes she obtains should exceed the half. Thus, supposing the Electresses to be five, three votes should suffice for her. But if she belongs to the number of the Electresses the case is different; for, as it is not lawful to vote for one's self, it is necessary that the elect in this case should have such a number of votes as would still be a majority, subtracting her own vote if, perchance, she had voted for herself.

334. If any blank schedules be found in the scrutiny, or any which are conditional or uncertain, or which name a person who is obviously or indispensably deprived of the passive voice, no such schedules are to be counted when the Electresses are numbered to determine how many votes are required for a true election.

335. After all the votes have been taken down in writing the Scrutineers, coming into the midst of the Chapter Room, shall publish the names of those who have had votes, and express the number of votes which each one has had, which must be done even if no one has been elected by the majority above the half, that the Electresses may be guided in a second scrutiny.

336. If there is an election, after having first published the scrutiny, the first Scrutineer, holding in her hands the Book of the Constitutions, must, in place of all the Electresses, form the decree of election, saying: "I, Sister N., in my own name, and in that of all the Electresses present, elect Sister N. as Prioress Provincial of the Congregation of the Most Holy Name of Jesus, of the Third Order of St. Dominic." And this she must say even though she have not herself voted for her. If the first Scrutineer has been elected, the second Scrutineer must take her place in publishing the scrutiny and forming the decree. The process of election must then be written down in full, stating the number of Electresses, the number of votes obtained, as well by the elect as by others, and that nothing was omitted of those things required for a canonical election. This document must be subscribed with the name of the Scrutineers, closed, sealed in presence of all before they depart from the place of

election, and sent without delay to the Confirmer. It belongs to the Archbishop of San Francisco to confirm the election.

337. The Sister who is canonically elected cannot at once renounce her right, but is bound to wait until the Confirmer has canonically pronounced on the subject, and if he should refuse to confirm the election she cannot appeal, because such election confers no right.

338. The whole Community are then called to the Chapter, and, the name of the elect having been published, the Chantress begins the Psalm *Laudate Dominum omnes gentes*, and the Community continue the Psalm with the *Gloria Patri*, the right choir singing the first verse, which is ended without the *Pater Noster*. If the Archbishop is not present, the Vicaress Provincial (if she be not herself elected), or whoever holds the first place after her, shall then say (not sing) the V. *Confirma hoc, Deus, quod operatus es in nobis.* R. *A templo sancto tuo quod est in Jerusalem. Domine exaudi,* etc.

OREMUS.

Concede, quaesumus, omnipotens Deus, ut famulam tuam quam ad regimen animarum nostrarum elegimus, dono tuae gratiae prosequaris, et te largiente cum ipsa nostra electione tibi placeamus. Per Christum Dominum nostrum. Amen. V. *Adjutorium nostrum,* etc.

339. It is to be observed that in the election of the Prioress Provincial the Electresses may not only elect but also postulate, that is to say, they may petition the Archbishop of San Francisco that he would be pleased to grant as Superioress a person who, from some cause that can be dispensed with, is ineligible. It is not required that all the Electresses should choose to postulate rather than to elect; but it suffices that the person postulated for should have the same number of suffrages as would be required for a lawful election. The Electresses may elect and postulate at the same time and on the same schedule. The written or printed billets must, therefore, be large enough to admit of a postulation being written on them.

340. In publishing the scrutiny and drawing up the process of election to be sent to the Confirmer (if he be not present) the names of those who are postulated for and the number of those who postulate for them must be declared, even if no one should have a sufficient number of postulations. And the causes which render those who are postulated for ineligible must be noted down in the process of election.

341. If the first election or postulation be not confirmed, the Electresses cannot a second time in the the same election elect or postulate for the same person, unless the Confirmer has given leave for this to

be done. If, without such leave, they should re-elect or postulate for the same person such election is null and the power of providing a Prioress Provincial devolves on the Archbishop of San Francisco. But the Electresses may, without leave, elect the same person again if the election was annulled on account of some fault committed in it and not on account of the person of the elect.

342. The election of the Prioress Provincial cannot take place until the previous Prioress Provincial is altogether removed from office.

343. The form of a Canonical election is given above according to the rules laid down in the Constitutions of the Order. But if the Archbishop of San Francisco should preside at the election it would belong to him to publish the scrutiny.

344. If the Prioress Provincial should die before the first Sunday in June, even if it be in the first year of her Provincialate, the Vicaress Provincial is bound on the following first Sunday in June to convoke the Provincial Chapter to be held after the Feast of St. Dominic. But if the Prioress Provincial should die after the first Sunday of June, it must be referred to the Archbishop of San Francisco to decide, on examination of all the circumstances, at what time the election shall be celebrated; whether in a simple Chapter

of Election or, on the contrary, in a true Provincial Chapter; and whether the ordinary term of six years shall be prolonged or abridged; so that the next election may take place without interval or vacancy at a true Provincial Chapter after the Feast of St. Dominic.

345. The election of the Prioress Provincial devolves on the Archbishop of San Francisco, in the following cases:

1st. If the Congregation do not elect a Prioress Provincial within a year from the time when the office becomes vacant.

2d. If the Electresses do not elect or postulate on the appointed day. If they elect, but their election be annulled, the election does not on that account necessarily devolve on the Archbishop of San Francisco, except in the case mentioned above (No. 341.)

SECTION III.

OF THOSE WHO ARE ELIGIBLE TO THE OFFICE OF PRIORESS PROVINCIAL.

346. For a Sister to be capable of being elected to the office of Prioress Provincial, the following conditions are required:

1st. She must have completed ten years from her Profession.

2d. She must be at least thirty-five years of age.

3d. She must not have been sentenced to the loss of the passive voice, on account of any fault.

4th. She must not be a Sister to the Prioress Provincial immediately preceding; and if such a one should be elected the election would be null and void.

5th. She must be able to join the Community in the Choir, the Refectory, the Dormitory, and all the other acts of regular life, in a becoming manner. It was ordained by Pope Clement VIII. of happy memory: "Let those chiefly be elected to offices, dignities and posts of superiority, who are able and wont to observe the Rules and Constitutions of the Order, especially in all that relates to the service of the Choir, and to the common food and clothing."

SECTION IV.

OF THE DURATION AND CESSATION OF THE OFFICE OF PRIORESS PROVINCIAL.

347. The Prioress Provincial elect, as soon as she has received her letters of confirmation or institution, is bound to accept or refuse the office within the space of three hours; and she must with her own hand write the day and hour of her acceptance on the letters-patent of confirmation in the presence of two witnesses; and

the accepted letters must be read before the whole Community of the Convent in which the elect is present, and must be subscribed by the person who reads them publicly, noting down the day and hour.

348. The authority of the Prioress Provincial begins upon the day on which she accepts the confirmation of her office; nevertheless, in order that the Provincial Chapters may always be celebrated at their appointed time (unless in case of death or removal from office), her term of office begins with the Chapter of Election, and lasts six years.

349. This period of six years is to be understood as meaning from one Provincial Chapter to the next, without regard to a few days or even months, which sometimes, according to different circumstances, may be either wanting to, or in excess of, the exact period of six years.

The office of the Prioress Provincial and her authority always terminate with the day immediately preceding that on which the Diffinitresses of the Provincial Chapter are elected, and on which the consultatory deliberation is held respecting the new Prioress Provincial to be elected on the day immediately following.

350. If a Conventual Prioress should be elected Prioress Provincial, as soon as she has received and accepted the confirmation of the election, she shall be

held to be absolved from the office of Prioress even if such absolution be not expressed in the letters of confirmation.

351. The newly-elected Prioress Provincial is earnestly exhorted in the Lord to make a spiritual Retreat before entering upon her charge.

352. The Prioress Provincial, on going out of office, must deliver to her successor a full account of the state of the Congregation. She must also see that the letters of the Archbishop of San Francisco and all other important papers are carefully laid up in the archives of the Congregation.

353. At the Provincial Chapter, her term of office having already expired, she must render an account to the Diffinitresses of receipts and expenditures both as regards her person and her office.

354. After the expiration of her term of office she remains of right a Mother of Council of the Congregation and has a voice in the Provincial Chapter. She cannot choose her own place of residence, but remains in all respects subject to her successors in the government of the Congregation, and to the Conventual Prioress of the Convent to which she is sent.

SECTION V.

OF THE DUTIES OF THE PRIORESS PROVINCIAL.

355. The Prioress Provincial, as the true Mother and Superioress of the whole Congregation, should watch with maternal vigilance over the spiritual and temporal needs of each and all of her children. She should encourage the Sisters to place a filial confidence in her and to have recourse to her for comfort in all their troubles. She must take care that they have free access to her at all times, either in person or by letter.

356. She must enter on her office in the fear of God, having recourse to Him by humble prayer. She must not be hasty to introduce novelties, and should make but few changes until she have acquired by experience full knowledge of the state of the Congregation, the Convents and the Sisters. In governing the Congregation she must take counsel with the more discreet, who fear God and are zealous for religion. She must avoid, as far as possible, all party spirit, and beware of being influenced by motives of personal affection or familiarity.

357. She must labor with all her strength to maintain perfect observance throughout the Congregation, as well with regard to the three essential vows of religion as to the due supply of food and clothing of

the Sisters, and the proper care of the sick; lest, for want of those things which necessity requires, any should be led to fall into the vice of appropriation. She must, moreover, be vigilant concerning the Office, that it may be duly recited in the manner prescribed, both in and out of the Choir, and that all be present at it who are able; and she must provide the Convents, as far as possible, with competent Chantresses. She must see that all who are able, take their meals in the common Refectory, and not in rooms apart.

358. In all these things, mindful of the manner of acting of the Sovereign Master who first began to do and then to teach, she must, with all diligence, promote exact observance, not by word of mouth only, but yet more by her own example. These injunctions receive new force by the Apostolic authority of Pope Clement VIII., whose words are as follows: "We admonish all Superiors in the Lord that they remember the account which they will have to give, at the Last Day, of the flock entrusted to them; therefore, with all zeal let them be watchful that those things which have been wisely and piously enjoined in the Rules and Constitutions of their Order concerning mental prayer, silence, fasts, the Chapter of Faults, and other spiritual exercises, be observed to the letter; and let them understand that on these, as on their foundations,

the edifices of all religious Orders are to be built up." (25th July, A. D. 1599.)

359. The Prioress Provincial must not easily absent herself from the Office, especially from Compline, unless perhaps on account of bodily weakness, or urgent business.

When she is in Choir, she holds first place on the right side.

She must take her meals in the Refectory, or Infirmary. She must not allow any notable singularities to be provided for her at table.

360. The Prioress Provincial ought especially to have at heart the interests of the poorer and more distant Convents, and she must help them as far as she is able, both by assigning to them a competent number of Sisters and in other ways. She must animate the other Communities to assist them, and must often comfort them by her letters and visits. and encourage them in all good.

361. The Prioress Provincial is bound by herself, or by deputy, to hold a Visitation in every Convent of the Congregation three times, or at least twice, during her term of office.

She must keep the Archbishop of San Francisco fully acquainted with the state of the Congregation, and at the close of each Provincial or intermediate

Chapter, she ought to report the condition of the Congregation.

362. She must keep a Book called a Register, in which she must note down all her principal acts.

SECTION VI.

OF THE VICARESS OF THE PRIORESS PROVINCIAL.

363. The Prioress Provincial, with the advice of her Council and the permission of the Archbishop of San Francisco, may appoint a Vicaress, if she shall judge it expedient, to assist her in the government of the whole or part of the Congregation, whose authority expires at the death or removal from office of the Prioress Provincial.

364. If, for any urgent cause, the Prioress Provincial should have to take a journey beyond the limits of her Province, she is bound to leave a Vicaress, with full authority to act in her stead, which authority, however, expires as soon as the Prioress Provincial returns, unless the latter should otherwise ordain. But if, before her departure, she appoints no Vicaress, the Prioress of the Mother House of St. Catherine's, Benicia, shall act as Vicaress.

365. When the Prioress Provincial is present in her Province, she ought not to confide the office of Vicar-

ess, either over the whole or a part of the Congregation, to one who is actually holding the office of Conventual Prioress, unless perhaps for a time, and from some urgent cause.

366. A Vicaress thus appointed has the full power of the Prioress Provincial in the houses which are made subject to her jurisdiction; but she cannot appoint or depose the Conventual Prioresses. Within the jurisdiction assigned to her she says the *Fidelium*, and holds the first place on the left Choir. But the Vicaress Provincial of the Congregation, when there is no Prioress Provincial, has the full authority of a Prioress Provincial, and everywhere holds the first place on the right Choir.

SECTION VII.

OF THE APPOINTMENT OF THE SISTERS.

367. No one can be received into the Congregation on condition of being appointed exclusively to any one Convent, and never being moved to any other; but all the Sisters can be moved from one Convent of the Congregation to another at the will of their Superiors.

368. These appointments must be made by the Prioress Provincial; but it is the duty of the Supe-

rioress of the Convent which a Sister is leaving to provide her with sufficient money for the expenses of the journey, and with her full allowance of clothing.

369. In making these changes, the Prioress Provincial should always consult with the Superioresses of the Convents from which the Sister is to be removed, and to which she is to be sent, and must show all such consideration for their wishes and convenience as is compatible with the general good.

No subordinate Superioresses must presume to delay or resist any appointments that may have been made by the Prioress Provincial.

370. The letters of appointment shall be addressed to the Superioress of the Convent to which a Sister is to be appointed, and read publicly to the Community of that Convent. This publication efficaciously transfers the appointment of the Sister from her former Convent to the second, with the rights of election and of suffrage that follow from it.

371. The Prioress Provincial must not be too easy in sending Sisters by way of deputation (that is, on a visit) to Convents to which they are not appointed; and, if sometimes this has to be done, the deputation must be restricted to a short time, unless when a Sister is sent to another Convent on account of sickness.

If a Sister is thus deputed to a Convent, she must

exercise the office of Hebdomadaria in her turn, follow the Choir, attend the Chapter of Faults, if her stay be prolonged beyond a week (unless she be a Conventual Prioress), and discharge all other duties, as though she were assigned there.

372. , Sisters who are deputed, even beyond a day's journey, must be summoned to the elections of the Convent to which they are regularly appointed.

373. The Prioress Provincial alone can give permission for any Sister to go from one Convent to another, unless in case of some urgent necessity, and then she must be informed as soon as possible. But this rule does not apply to those Convents which are so near each other that the Sisters can easily go and return on the same day.

SECTION VIII.

OF VISITATION.

374. Besides such visits as the Prioress Provincial makes to the Convents from time to time, she shall make in person a regular Visitation of each Convent, as prescribed by the Constitutions, every two, or at least every three years.

But if the Archbishop of San Francisco has made the Visitation of a house, she shall not hold a Visitation of it the same year.

375. The ceremonies to be observed at a Visitation are as follows: At an appointed time, the Sisters shall be called to Chapter, and there the Prioress Provincial shall succinctly declare the points on which she wishes to hear the Sisters—namely, concerning the essentials of religion, the three vows, the ceremonies and other observances of the Rule and the Constitutions. Then she shall exhort the Sisters to tell her, without passion or human respect, but with zeal for religion, whatever they are bound to say on these subjects.

376. The points to which the Prioress Provincial must particularly direct her attention are the following:

1st. The manner of performing the Office and other spiritual duties, including the Chapter of Faults.

2d. The observance of silence and other points of regular discipline.

3d. All that regards poverty, common life, and the administration of the Convent revenues.

4th. The care of the sick

5th. The administration of all the offices of the Convent.

6th. The state of the material buildings.

7th. The Schools and other charitable works of the Community.

8th. The provision of food and clothing.

9th. The relations of the Community with externs.

10th. The Inventories and other important books.

In all these inquiries, it must be the object of the Prioress Provincial to maintain throughout the Congregation that uniformity of observance in which the beauty of religious life consists; so that the outward uniformity which is thus preserved in our customs may both represent and maintain that inward union of hearts which ought to exist among us.

377. The Sisters are bound to reveal to their Superiors and to Visitors any secrets confided to them, which involve danger to the Community or to other persons, even if they have promised not to reveal them. Hence a Religious should be very cautious not to receive any secret which could impede correction, or which would be to the prejudice of the Order, or of any person whatever. But if the secret committed to her do not tend to the prejudice of the Community, or of any person, and be such as can be kept without sin, she is by no means bound to reveal it, nor ought she to do so, even though urged thereto by her Superior; and in this case she would sin if she were to reveal it

378. Superiors and Visitors would sin grievously against justice if they were to reveal the names of those from whom they have heard the faults of others.

379. The Visitation must not be unnecessarily prolonged. No exact time can be assigned for hearing the Sisters; it suffices that they be heard with diligence and solicitude, so that time be not needlessly wasted. When the Prioress Provincial has heard all the Sisters, beginning with the youngest, she must correct whatever she finds amiss, either privately, or in Chapter; but this correction of faults, after all have been heard, cannot be prolonged beyond three days, which days should be continuous.

380. The Prioress Provincial may make ordinances at her Visitation, which should be left in writing, and which remain in force till the next Visitation.

381. If the Prioress Provincial be unable to make the Visitation in person, she may appoint a Deputy, whose powers shall be expressed in her letters, which she shall read in Chapter before opening the Visitation. A Visitor so appointed keeps the rank of her Profession, except whilst holding the Chapter of Visitation. A Conventual Prioress or Sub-Prioress should not be appointed as Visitor.

382. When the Prioress Provincial has herself made a Visitation of any Convent, she should not send a Deputy the same year, except in case of great necessity.

383. Those who are appointed as Visitors should be grave and mature in character.

CHAPTER III.

OF THE COUNCIL OF THE CONGREGATION.

384. The Members of the Council of the Prioress Provincial (or Council of the Congregation) are:

1. The Conventual Prioress of the Mother House of St. Catherine's, Benicia.

2. The General-Bursar of the Congregation.

3. The actual Novice-Mistress of the Congregation.

4. Two Mothers elected by the Provincial Chapter.

5. One Mother nominated by the Prioress Provincial and her Council. The term of office of the last three-mentioned Mothers expires at the end of the next Provincial Chapter; although they may then be re-elected.

6. All the Ex-Prioresses Provincial.

7. Two or three Mothers—not more—whom the Archbishop of San Francisco may nominate to this charge if he thinks proper. Their office terminates with the end of the next Provincial Chapter.

385. Those Mothers who are nominated by the Archbishop or the Prioress Provincial, or elected by the Chapter, must be thirty-five years of age, and must have completed ten years in the Congregation from

their Religious Profession. They may be chosen from the entire Congregation. It is desirable that six of the Mothers of Council should, if possible, be resident at the Mother-House of St. Catherine's, Benicia.

386. In the event of the demise of a Mother of Council elected by the Chapter, or her appointment to a Priory, or of her becoming in any way incapacitated from fulfilling her office, the Prioress Provincial, with her Council, may, if necessary, provide another till the next Chapter.

387. It must be borne in mind that, whenever there is question of instituting a Conventual Prioress, at least six Mothers of Council must be present, under pain of nullity. And should it not be possible to assemble that number in the Mother-House, other Sisters duly qualified must be chosen to fill the place for that occasion only. The same must be done when, one of the actual Mothers of Council being proposed as Prioress, their number shall be reduced to less than six by her absence.

388. At every meeting of the Council there must be at least five present, including the Prioress Provincial, or whoever presides in her place; and there must not be more than twelve, under pain of nullity, in which number, however, the President is not included. If, from any cause, the number should exceed twelve,

some must be excluded, beginning with those nominated by the Archbishop, or by the Prioress Provincial, and those elected by the Chapter, in the order of their rank of Profession, beginning with the youngest. If this should not suffice, those who are Mothers of Council by right of office must then be excluded, beginning with the lowest in rank. Nevertheless, if the subject under discussion relates to the Novices, the Mistress of Novices must always be admitted, even to the exclusion of another member of higher rank.

389. The Council can deliberate only when it is convoked by the Prioress Provincial or her Vicaress, and that in her presence, or in the presence of a Sister who holds her place with her consent. Nor can the Council deliberate on any matters except those which have been proposed for deliberation by her who lawfully presides over it.

390. In affairs of less importance it is often advisable for the Prioress Provincial to ask the advice of her Council; but she is not always obliged to follow it. In certain important affairs, however, to be hereafter specified, she cannot act except with the consent of her Council, given under pain of nullity, by secret suffrage, with black and white beans, or something of the kind. When, therefore, any of these serious matters have to be discussed, the Prioress Provincial is bound

to give notice beforehand to the Mothers of Council, that their decision may be the more mature.

391. The Council should never be held immediately after dinner or supper, but at some more convenient time, which must be announced to the Mothers of Council, that they may be able to be present.

392. Before the Council, the *Anthem* "Come, O Holy Spirit," etc., shall be said, with its *V.*, *R.* and Prayer; and after the Council the Prayer, "Prevent, we beseech Thee," etc. At the meeting of the Council, the Prioress Provincial shall lay the question before the Mothers, after which each one may modestly give her opinion. In holding Council, after stating the case, and giving the requisite explanations, the Superioress must give her Councillors opportunity of speaking with perfect freedom, and do her best to secure the sincere expression of their respective opinions on the question on hand. But the matter can be decided only by secret suffrage, as has been said.

When the votes have been taken, they must be publicly—that is, in the presence of all—removed from the vessel in which they had been deposited, so that each of the Mothers can easily see and count them.

In all affairs thus decided by the Council, a simple majority of votes suffices.

No one can vote by proxy; but, if a Mother of Council be sick, it is allowable to go to receive her vote.

A Secretary shall be present, elected by the Mothers of Council, by secret suffrage. If she is not of the number of the Mothers of Council, her vote is not decisive but consultative only. She is, however, bound to secresy like all the Mothers of Council. She shall enter all the subjects of deliberation, with their decision, in a register. The entry shall be signed by the Prioress Provincial and by the Secretary. In reporting the result of the Council to the Ecclesiastical Superior, the Prioress Provincial should state the reasons for and against the proposition, and the members voting on each side.

393. The important affairs for which the Prioress Provincial necessarily requires the deliberation and consent of her Council are chiefly the following:

1st. The appointment to or removal from office of the Mistress of Novices, when this has to be done out of the Provincial Chapter.

2d. The appointment or removal of the General-Bursar of the Congregation, under the same circumstances.

3d. The appointment to or removal from office of Mothers of Council, under the same circumstances.

4th. The appointment to or removal from office of Mistress of Lay Sisters in the Mother House.

5th. The appointment to or removal from office of the Secretary of the Council.

6th. The nomination of the two Examiners who are to examine those who are to be received to Clothing and Profession. (These two Examiners must be chosen from among the Mothers of Council of the Congregation, or at least from among the Mothers of the Conventual Council of the Novitiate-House.)

It is to be observed that in all these and similar nominations the Prioress Provincial proposes a name; and, after discussion, the Mothers of Council decide by secret suffrages.

394. The following is a list of yet more important affairs which, besides the consent of the Council, require the confirmation or sanction of the Archbishop of San Francisco:

1st. The appointment to or removal from office of a Conventual Prioress.

2d. The undertaking of a new foundation.

3d. The undertaking of any new institution involving grave responsibilities.

4th. The undertaking of any new building or considerable additions or repairs.

5th. All borrowing, mortgages or alienation of immovable property.

6th. Purchases and other important investments of capital.

7th. The dismissal of a Novice before Profession.

8th. The Reception of Sisters to Profession; and this must also be submitted to the votes of the Conventual Chapter of the Mother House. In transmitting to the Superior the votes of the Community, for the Profession of a Novice, the Superioress should state at the same time the numbers for and against, as well as her own judgment and that of her Council. The permission of the Bishop of the Diocese is also required both for receiving Novices to the Habit and to Profession.

395. If any one of the Mothers of Council shall in any way reveal the secrets of the Council to the prejudice of justice, or of correction, or of any person whatsoever, she shall be deprived of her office of Mother of Council; nor can she ever again be a member of the Council unless by a dispensation from the Archbishop of San Francisco.

396. In all cases the Mothers of Council should avoid speaking of what has taken place at the deliberations of the Council; and even when the matter decided on becomes public they must not refer to what passed in Council on the subject.

397. The Mothers of Council of the Congregation are entirely subject to the local Superiors, and are in no way exempt, in virtue of their office, from any Community exercise or from the Chapter of Faults...

398. In Convents which, under some literary or religious title have been incorporated by a law of the State, the Sisters who shall form the Board of Trustees shall exercise all the powers granted to them by the State Charter; but, to avoid an unnecessary number of officers, five Sisters who are elected Members of the Council shall be appointed Trustees of the Corporation; and those who shall for any cause cease to be Members of the Council shall resign the office of Trustee. This Board of Trustees shall consist of the Prioress Provincial, the Conventual Prioress of the Mother House, the General-Bursar of the Congregation, and two other Members of Council nominated by the Prioress Provincial and elected by the majority of the Council.

CHAPTER IV.

OF THE PROVINCIAL CHAPTER.

SECTION 1. Of those who have a voice in the Provincial Chapter, and of the time of its celebration.
SECTION 2. Of the Associate of the Conventual Prioress.
SECTION 3. Of what is to be done throughout the Congregation at the approach of the Provincial Chapter.
SECTION 4. Of what is to be done in the Convent where the Chapter is held immediately before its celebration.
SECTION 5. Of the election of the Diffinitresses.
SECTION 6. Of the manner of celebrating the Provincial Chapter.
SECTION 7. Of the acts of the Provincial Chapter.
SECTION 8. Of the intermediate Assembly.
SECTION 9. Of Precedence.

SECTION I.

OF THOSE WHO HAVE A VOICE IN THE PROVINCIAL CHAPTER, AND OF THE TIME OF ITS CELEBRATION.

399. The Provincial Chapter shall be held every six years. The time assigned for the Provincial Chapter is the Saturday preceding a Sunday occurring between the fourth day of August (the Feast of our Holy Father, St. Dominic) and the fifteenth day of August, (the Feast of the Assumption.)

400. Those who have a right to sit in the Provincial Chapter are the Conventual Prioresses with their Associates, canonically elected by the Vocals of their respective Convents; the Mothers of Council of the Congregation, and the Ex-Prioresses Provincial.

401. The Provincial Chapter is presided over by the Prioress or Vicaress Provincial, unless a higher Superior be present.

402. Four Diffinitresses shall be elected, who shall treat of all the affairs of the Chapter, and decide upon them, with the Prioress Provincial.

403. The election of the Prioress Provincial belongs regularly to the Provincial Chapter; but if it should happen, from any cause, that no election is to take place, the celebration of the Chapter is, nevertheless, not to be omitted.

SECTION II.

OF THE ASSOCIATE OF THE CONVENTUAL PRIORESS.

404. The Associate of the Conventual Prioress, at the Provincial Chapter, has a vote in the election of the Prioress Provincial, if it takes place in that Chapter.

405. Each House has a voice in the Provincial Chapter; but no Convent can elect an Associate unless there be five Vocals, not including the Prioress.

406. By Vocals are meant those who have the active voice; that is, the right of voting in this election.

For a Sister to possess the active voice in this election, the following conditions are required:

1st. She must have completed six years from her Profession.

2d. She must not have been deprived of her voice for any fault. No one can be excluded from an election under pretext of any fault, unless she has been deprived of her voice by sentence of lawful authority, and that, at least a month before the time of election.

3d. She must have been appointed to the Convent where the election takes place at least two months before the day of election.

4th. She must not, in consequence of a new appointment, have voted for an Associate of a Prioress the same year in another Convent, unless she be sent as Sub-Prioress of the Convent to which she is newly appointed.

407. No appointments or removals of the Vocal Sisters can be made within two months of this election, unless for some grave cause; and, if any such should take place, they shall have no effect, either as to loss of voice in the Convent from which a Sister is removed, or gain of voice in the Convent to which she is appointed. If the Prioress Provincial shall be found to

have failed in this point, she will be liable to be deprived of her office by the Archbishop of San Francisco.

408. Although the number of Vocals ought not to be increased within two months of the time of an election, yet this is not to be understood as excluding any one who, within those two months, completes the requisite six years of Profession.

409. For a Sister to be eligible to the office of Associate, the following conditions are required:

1st. That she have fulfilled seven years from her Profession.

2d. That she has not been deprived of the passive voice for any fault.

3d. That she be appointed to the Convent in which she is elected, though she may happen to be absent therefrom at the time of the election.

4th. That she be not the Sub-Prioress, in order that the Convent may not be deprived of the presence of both Prioress and Sub-Prioress at once; but the Sub-Prioress may be elected if the Provincial Chapter is to be celebrated in her own Convent or if her term of office will expire before the Chapter, and another Sub-Prioress can be appointed and be present in the house before the Prioress leaves for the Provincial Chapter.

410. It belongs to the Sub-Prioress to appoint the day for treating of all that relates to the election of the Associate of the Prioress, and of the business to be sent to the Provincial Chapter, and to preside on both occasions. The Prioress must take no part in the election of her Associate.

411. The form of election is the same as that explained above for the election of the Prioress Provincial. There are, however, some few special conditions for this election which must be carefully complied with :

1st. There is no Votive Mass of the Holy Ghost.

2d. The Vocals are not obliged to receive Holy Communion on the morning of the day of election.

3d. The Scrutineers are the Sub-Prioress and the two eldest Sisters among the Electresses. If the Electresses wish to choose a fourth Scrutineer, or if one or more of those who are Scrutineers by right renounce their office, but not their vote, another must be elected by open schedules; and she who has the largest number of votes is the one chosen. If the votes be equal, the elder in the Order shall be the Scrutineer. If the Scrutineers renounce their office and their vote in the election, or if one of those who are Scrutineers by right be absent, the eldest in the Order after the one who has resigned, or who is absent, shall be

a Scrutineer, without any election. If a Scrutineer have a difficulty in seeing, hearing or writing, which, in the opinion of the majority, hinders her from exercising the office of Scrutineer, another Scrutineer must be chosen in her place by secret suffrage, the majority of votes above the half being required for her election. The Scrutineers must always be chosen from among the body of the Electresses.

4th. If, after the first six scrutinies, no one is elected, the Religious who has, at the seventh scrutiny, a majority, though not above the half, shall be held to be truly elected; and if in this last scrutiny two Sisters shall have equal votes, the elder in Religion shall be considered as lawfully elected.

5th. The process of election has not to be recorded at length, since the office of Associate needs no confirmation.

6th. The Community is not called together to receive the announcement of the election.

7th. After the publication of the election to the Vocals, testimonial letters shall be written, signed by the Scrutineers, closed and sealed in presence of all before they depart from the place of election; and these letters shall be delivered to the Sister elected who must take them with her to the Chapter, and without them she cannot be admitted to a voice in the

Chapter unless her right can be fully ascertained in some other way.

412. If, after her election, the Associate should happen to be prevented from going to the Chapter, the Convent may elect another in her place.

413. The Associate has a vote only in the Provincial Chapter of the year for which she was elected. If, from any cause or hindrance, the Provincial Chapter should be omitted that year, she cannot be admitted in virtue of such an election to the Provincial Chapter of the following year. In like manner, if the election of the Prioress Provincial should have to be made more than once, an Associate must be elected anew by the Convent for each election, unless the news of the annulling of the election should arrive before the dissolution of the Chapter.

SECTION III.

OF WHAT IS TO BE DONE THROUGHOUT THE CONGREGATION AT THE APPROACH OF THE PROVINCIAL CHAPTER.

414. The Prioress or Vicaress Provincial must be careful to convoke the Vocals of the Chapter in due time. When the Provincial Chapter is held in the interval between the Feast of St. Dominic and the Feast of the Assumption, as usual, the Convocation should be made on the first Sunday in June.

She must also enjoin such prayers as she shall think fit throughout the whole Congregation for the happy election of the future Prioress Provincial and for the invocation of the blessing of God upon the Chapter.

415. When the Provincial Chapter is at hand the election of the Associates of the Conventual Prioresses must take place in all the Convents of the Congregation. There shall be also a deliberation in each Convent concerning those matters which are to be referred to the Provincial Chapter. From this deliberation the Conventual Prioress is altogether excluded. This deliberation must not be prolonged beyond one day. But the election of the Associate of the Prioress may be held in each Convent on another day, if it shall so please the Vocals.

416. The Prioress or Vicaress Provincial must require of the Conventual Prioresses a complete statement of their Convents as to observance, health, charitable works, temporal means, etc., which returns must be sent in at least a month before the Chapter, that the Prioress Provincial may be enabled to draw up a complete report of the Congregation, which she is required to lay before the Diffinitresses of the Chapter.

417. When the time for the Chapter is at hand the Prioresses must not omit to go to it; and the Prioress Provincial, with the Diffinitresses of the Chapter, shall

correct those Prioresses who absent themselves from the Provincial Chapter for trivial reasons. Those Sisters who are not Vocals shall not come to the Convent where the Chapter is being held, unless with special leave from the Prioress Provincial or higher Superiors.

418. No petition can be presented to the Provincial Chapter from a Community unless it has been approved by the Chapter of that Convent. This is to be understood of petitions made in the name of the Convent, not of individual petitions.

SECTION IV.

OF WHAT IS TO BE DONE IN THE CONVENT WHERE THE CHAPTER IS HELD, IMMEDIATELY BEFORE ITS CELEBRATION.

419. Before the Vocals proceed to the election of the Diffinitresses and the celebration of the Chapter the Prioress or Vicaress Provincial, with the advice of the Mothers of Council of the Congregation, shall appoint Examiners, to whom it belongs to inspect and approve the testimonial letters of the Vocals. These Examiners shall refer all grave doubts to the Prioress Provincial and her Council, who shall determine the

validity of the votes by secret suffrage and not otherwise.

420. The Vocals being approved they shall proceed to the election of the four Diffinitresses, on the day immediately preceding that assigned for the Chapter. Their authority and privilege of place date from the time of their election. If there is to be an election of a Prioress Provincial there may be, on this same day, if it is thought good, a consultatory deliberation respecting her election, which can take place only one day before the election.

421. The Prioress or Vicaress Provincial presides at the election of the Diffinitresses, and at all the Acts of the Chapter, unless a higher Superior be present.

SECTION V.

OF THE ELECTION OF THE DIFFINITRESSES.

422. By Diffinitresses of the Provincial Chapter are understood four Sisters who are canonically elected by all the Vocals of the Provincial Chapter, and to whom it belongs to deliberate and decide on all the business of the Chapter (a few matters alone excepted) in concert with the Prioress Provincial.

423. For a Sister to be eligible as Diffinitress in the Provincial Chapter the following conditions are required:

1st. She must have completed seven years from her profession.

2d. She must not have forfeited her passive voice by any fault.

3d. She must not be the Prioress Provincial whose term of office has expired immediately before the Chapter.

424. Sisters who have no voice in the Provincial Chapter may be elected as Diffinitresses, provided they are present in the House where the Chapter is held. In this case, however, they have no voice in the election of the Prioress Provincial and are not to be admitted to that election; but they must be admitted to all the Acts of the Chapter.

425. The Prioress or Vicaress Provincial presides at the election of the Diffinitresses; and the same form is to be observed as in the election of the Associate of the Conventual Prioress, with the following exceptions:

1st. No consultatory deliberation is held.

2d. The three Scrutineers by right are the Prioress or Vicaress Provincial, the Prioress of the Convent where the election is held, and the Sub-Prioress of the same Convent (if she be one of the Vocals of the the Chapter; for in every canonical election the Scrutineers, under pain of nullity, must be taken from the body of the Electresses).

If one of these should be unable to act as Scrutineer, the remaining two will suffice. But, if two of them should be disqualified, then their places must be supplied by the two eldest Vocals of the Chapter. If it shall please the Electresses, a supernumerary Scrutineer may be elected by open schedules.

3d. The four Diffinitresses are not to be elected one after the other, but all together, by schedules on which are inscribed, for the first scrutiny four names, and for the other scrutinies, if they are required, as many names as there still remain Diffinitresses to be elected. But if, in the first or subsequent scrutinies, more than four have an equal number of votes above the number required for an election, then those of them who are the eldest in the Order shall be held to be lawfully elected. This election, like that of the Associate of the Conventual Prioress, necessarily terminates at the seventh scrutiny; so that she, or they who have most votes in the seventh scrutiny, even if the number be less than the half, shall be held to be Diffinitresses. It is not necessary that the process of election be written out, as the election of Diffinitresses requires no confirmation, and takes effect immediately. The Community is then called to the Chapter and the names of the Sisters elected published.

426. At the Provincial Chapter, during the term of

their authority, the Diffinitresses take precedence of all the Sisters, even of Prioresses, not only in the Chapter, but also in the Choir, in the Refectory and everywhere else, ranking among themselves, if they are Prioresses, according to the age of their Convents. They say the *Fidelium*, even in the presence of the Conventual Prioress. If there should be anything gravely reprehensible in the conduct or government of the Prioress Provincial, the duty of representing it to the Archbishop of San Francisco belongs to the Diffinitresses. The Diffinitresses are bound, even after the dissolution of the Chapter, to keep the secret of the Diffinitory; and if any Sister should afterward be discontented with what has been there determined, the Diffinitresss must not excuse themselves (even in case one of them should not have consented to the act in question) by throwing the responsibility on the others, nor must they in any way reveal the persons whose votes or influence have decided the affairs which are made subjects of complaint.

SECTION VI.

OF THE MANNER OF CELEBRATING THE PROVINCIAL CHAPTER.

427. When the Provincial Chapter is held at the usual time, that is, on a Sunday between St. Dominic's

Day and the Feast of the Assumption, the Diffinitresses must be elected the previous Friday; and if there is to be an election of a new Prioress Provincial, that election must take place on the Saturday, in the manner before explained. On the Sunday or Monday the solemn celebration of the Chapter begins.

428. On that day, in the presence of the Archbishop of San Francisco, if presiding, of the Prioress Provincial, of the four Diffinitresses, the Vocals of the Chapter, and the whole Community, the Holy Ghost must be invoked by the chanting of the *Veni Creator*, with the customary versicle and prayer. Then follows an instruction from the Superior presiding, which being ended, as the needy are to be helped as soon as possible, the names of the Sisters who have died since the last Chapter are to be first recited, and the appointed prayers for the departed said. Should the General have died since the last Chapter, his name should be recited, as well as the names of any deceased Fathers or Brothers of the California Province.

Then follows the recommendation of the living.

After this, all who are not Vocals must withdraw. Then a Chapter of Faults is held, presided over by the Prioress Provincial. The Diffinitresses shall accuse themselves in the first place, and then the Vocals, beginning with the highest in rank. All the

penances are given by the Prioress Provincial. Lastly, she shall accuse herself, and receive a penance from the first Diffinitress.

429. With regard to the various proceedings in Chapter, there are some in which all the Vocals of the Chapter take part, and some which belong solely to the Prioress Provincial and the four Diffinitresses.

430. It belongs to all the Vocals of the Provincial Chapter to elect canonically two Mothers of Council of the Congregation in the same manner as the Diffinitresses, the two names being written on one schedule, and so put into the urn. The Mothers thus elected must not be less than thirty-five years of age, and ten years professed.

431. With this exception, it belongs to the Diffinitresses, together with the Prioress Provincial, to decide upon all the other business of the Chapter. If in their decisions they should divide equally, their opinion shall prevail with whom the Prioress Provincial shall agree; otherwise the majority shall prevail. But if, from the addition or absence of the Prioress Provincial, or from any other cause, the sides shall be equal, they shall elect one of the Chapter; and whichever side she shall take, her opinion shall prevail.

432. Whatever is thus done by the Prioress Provincial and the Diffinitresses is to be understood as having been done by the Provincial Chapter.

433. The Diffinitory shall elect the Mistress of Novices, and the Bursar of the Congregation: that is to say, they shall deliberate whether the Sisters who fill these offices shall retain them or not, which question shall be decided by secret scrutiny. If either of these offices be vacant, the election must be made in like manner on names proposed by the Prioress Provincial. Thirty years of age, and seven years of Profession, are necessary qualifications for each of these two offices.

434. The Prioress Provincial whose term of office has just expired, must render an account to the Diffinitory, both of her official and personal expenditures.

435. The names of the Sisters deceased since the last Chapter, with a brief notice of each, are to be inserted in the Acts of the Chapter.

436. The place and time must be appointed both for the intermediate Chapter, and for the Provincial Chapter next following.

437. The Diffinitresses are not to be hindered in their decisions. No Sister, whatever her rank or condition, shall make any exceptions, refusals, or protests against all, or any of the Diffinitresses, to prevent them from proceeding with their decisions; and if any one shall presume to act in contradiction to this ordinance, she shall incur the penalty of the more grievous fault,

and shall be excluded from the Chapter, so that the dissension together with its author may be removed.

438. No one who is not a member of our Congregation shall be admitted to the secrets or deliberations of the Chapter.

439. During the Chapter, regular life must be exactly observed, and all superfluities in food must be avoided.

440. No one shall go out of the Convent without necessity, and the consent of the Diffinitory; and those who are obliged to go out shall return as soon as possible.

441. All the Vocals of the Chapter should be within call. A Sister shall be appointed to attend upon the Diffinitory, so as to summon any Sister whose presence may be required. The room used by the Diffinitory must be kept locked in their absence.

442. The Provincial Chapter should not be prolonged beyond eight, or, at most, ten days, which are to be computed from the day, inclusively, of the election of the Diffinitresses.

443. At the end of the Chapter, absolution of faults shall be given, if possible.

SECTION VII.

OF THE ACTS OF THE PROVINCIAL CHAPTER.

444. If the Archbishop of San Francisco be not present in the Convent where the Chapter is held, the Acts of the Chapter must be sent to him as soon as possible to be revised, corrected and confirmed. They must not be promulgated to the Convents of the Congregation until they have received this confirmation; and the Acts shall be promulgated according to such annotations and corrections as the Archbishop shall have made. After the Acts of the Chapter have been confirmed, it is the duty of the Prioress Provincial to promulgate them without delay.

Let all the Sisters accept with unanimity and devotion whatever has been regulated by the Chapter. Let there be no murmurs, protestations, or contradictions.

445. The Ordinances of the Provincial Chapter begin to obligate the Congregation from the time of their promulgation, and continue their binding force, not only until the next intermediate Chapter, but until the promulgation of the Acts of the next Provincial Chapter is made in each Convent.

446. The Prioress Provincial cannot change or rescind the Acts of the Provincial Chapter; and it is altogether forbidden for the Diffinitresses of the Chapter

to grant her authority to do so. If a Prioress Provincial shall presume to change, diminish, increase, or in any way dispose, regarding said Acts, without just and needful cause, her whole proceeding shall be null and void.

447. The Acts of the Chapter shall not be shown to those who are not of our Congregation, without reasonable cause and without leave of Superiors.

SECTION VIII.

OF THE INTERMEDIATE ASSEMBLY.

448. Three years after the Provincial Chapter, an Intermediate Assembly shall be celebrated, in which, besides the Prioress Provincial, only the ex-Prioresses Provincial, the Conventual Prioresses and the Vicaresses have a voice. In this Assembly all things are treated of which relate to the common good of the Congregation. No Diffinitresses are chosen, nor has the Assembly power to draw up petitions in the name of the Congregation; but the Prioress Provincial must give an account of her receipts and expenditures, both personal and official. Any ordinances made by this Assembly expire with the promulgation of the Acts of the next Provincial Chapter.

SECTION IX.

OF PRECEDENCE.

449. The following is the order of precedence to be observed in our Congregation:

1st. The Prioress Provincial or Vicaress Provincial, *in capite.*

2d. The Vicaress appointed by the Prioress Provincial over the whole Congregation.

3d. The Conventual Prioress in her own Convent.

4th. The Ex-Prioresses Provincial who rank among themselves according to the time of their Profession.

5th. The Conventual Prioresses out of their own Convents, who, if there be more than one, rank among themselves according to the age of their Convents.

6th. The Vicaress of a House not yet erected into a Priory, in her own House.

7th. The Sub-Prioress in her own Convent. Nevertheless she retains her stall of Office in Choir, although ex-Prioresses Provincial and Conventual Prioresses be present.

8th. The Mistress of Novices everywhere, if she have actually under her charge six Novices, whether simple or Professed. Nevertheless, for greater convenience, she keeps near the Novices in Choir, Refectory and Processions, but takes her place after the Sub-Prioress at Chapter and in the Council.

9th. The Vicaress of a House out of her own House.

10th. Sisters Professed, according to the time of their Profession.

11th. Sisters not Professed, according to the time of their Clothing.

12th. Postulants.

According to the order above set down, the Sisters will take their place in Choir, Refectory, Chapter and Processions, with the two exceptions above named.

450. When a Conventual Prioress holds the first place in a Convent where she has no jurisdiction, as is noted above, she says the *Confiteor*, *Adjutorium*, *Requiescant* and *Fidelium*, and gives the blessing in Choir, but she does not give the signals for beginning the Office, etc. In the Refectory she has the place of the bell, but she neither rings the bell nor gives the signals, nor says the *Adjutorium*.

451. The Convents in our Congregation rank thus: The Mother-House of St. Catherine's, Benicia, holds the first place; the others according to the date of their foundation.

452. Whilst the Provincial Chapter is being held, the Diffinitresses, during the time their authority lasts, take precèdence everywhere over the other Religious, as well Prioresses as other Sisters, the Prioress Provincial alone excepted.

CHAPTER V.

OF THE BURSAR-GENERAL.

453. The Bursar-General of the Congregation is elected by the Diffinitory of the Provincial Chapter, and holds her office for six years; but she may be proposed for re-election several times, if it seems expedient to the Prioress to propose her. She is by right a Mother of Council of the Congregation as long as she holds her office.

454. If the appointment of a Bursar-General should have to be made out of the Provincial Chapter, the Prioress Provincial cannot appoint her of her own authority, as she cannot remove her of her own authority; but both these acts require the consent of the Council.

455. The office of the Bursar-General is to administer the income of the Congregation, under the direction of the Prioress Provincial. The income arises principally from the following sources:

1st. Tuition fees of pupils in all Schools of our Congregation.

2d. Interest on dowries of the Sisters, in whatever way invested.

3d. Rents of houses or lands on which the capital of the Congregation has been spent.

4th. Interest on legacies or property left to the Congregation.

5th. Donations made to the Sisters.

6th. Annuities, life interests, etc.

7th. The surplus arising from the local revenues of the several Convents.

Out of this fund must be paid:

1st. The usual expenses of the Congregation.

2d. The annual interest on mortgages of Convent property and other loans, when the means of any Convent so burdened are insufficient to pay them.

3d. The monthly or quarterly allowance to assist those Convents of the Congregation, the local revenues of which are inadequate to their support, which allowance must be proportioned to the means of the Congregation and the necessities of those Convents.

456. Moreover, it is the office of the Bursar-General to keep an exact account of the administration of the capital of the Congregation, of the investments of the dowries of the Sisters, of all expenses of purchases, buildings, etc. But in questions relating to the administration of capital, she cannot act on the authority of the Prioress Provincial alone; and the consent of the Council is also required as well as the sanction of the Archbishop of San Francisco.

457. Legacies or donations destined for the benefit of some particular Convent or Institution, must be

faithfully applied according to the intention of the donors, and cannot be diverted elsewhere.

458. Every month, the Bursar-General shall submit a statement of receipts and expenditures to the Prioress Provincial in the presence of two auditors. Every three months, she shall receive from the Bursar of each Convent of the Congregation a statement of the receipts and expenditures of that Convent, drawn up under certain principal heads; and from these she shall herself make out a general statement of the receipts and expenditures of the whole Congregation, to be submitted to the Council of the Congregation at the end of the year. And these yearly statements should be signed by herself, by the Secretary of the Council, and by the Prioress Provincial.

459. The account books in which these statements are contained, as well as the daily account books of the Bursar-General, should, when finished, be carefully preserved in the Archives of the Congregation.

460. It is also the duty of the Bursar-General to see that each Religious possessing property shall, before her profession (or at least when she comes of age), make her will according to the correct form, and that such will be properly dated and signed before witnesses. These must be kept among important documents.

CHAPTER VI.

OF THE ARCHIVES OF THE CONGREGATION.

461. In the Mother-House of St. Catherine's, Benicia, there should be a room set apart for the keeping of the Archives of the Congregation.

462. A Sister shall be appointed by the Prioress Provincial and her Council, to act as Archivist. Her office lasts for three years, after which she may be reappointed.

463. The Archives shall be locked with two different keys, one of which shall be kept by the Prioress Provincial, and the other by the Archivist.

464. In the Archives shall be preserved the deeds and documents relating to the property of all the Convents of the Congregation, and all papers of importance, such as Papal Rescripts and grants of Indulgence, etc., referring to the whole Congregation, the letters of the Archbishop, the letters of institution of the Prioress Provincial, the Acts of the Provincial and Intermediate Chapters, the Register of Acts of the Prioress Provincial, the Council Book of the Congregation, the Book of Clothing and Professions, the finished Account Books of the Bursar-General, Inven-

tories of the more valuable property of every Convert, and the Annals of the Congregation.

465. An exact list shall be made of all the books, papers, and other documents contained in the Archives. This list shall be signed by the Prioress Provincial and given to the Archivist when she enters on her office; and the latter must keep it corrected and in good order, and give it up when she goes out of office.

466. No document must be given out from the Archives, except with the permission of the Prioress Provincial; and the Archivist must take a note, showing when and to whom such a document has been delivered.

467. Every year, in the month of January, the inventory of documents contained in the Archives must be verified and completed.

CHAPTER VII.

OF FOUNDATIONS.

SECTION 1. Of the necessary conditions for the erection of a Convent.

SECTION I.

OF THE NECESSARY CONDITIONS FOR THE ERECTION OF A CONVENT.

468. No new foundations shall be undertaken without the leave of the Archbishop of San Francisco, and without the approbation, in writing, of the Ordinary of the Diocese in which the proposed foundation is to be made, which approbation must be carefully preserved. The Prioress Provincial cannot petition for leave to make a new foundation, unless with the consent of the Provincial or Intermediate Chapter (if either of these be near at hand); but in no case can she make such a petition without at least the consent of the Council.

469. The Prioress Provincial, with the Diffinitory, or else with her Council, must carefully consider the number of subjects available for the new foundations, and the resources at command, both for the first ex-

penses of the undertaking and for the future maintenance of the Convent; and she must thoroughly satisfy herself that the new foundation, if carried out, will not weaken the existing Convents, or be too great a drain on the resources of the Congregation.

470. After the site of a new foundation has been maturely considered, complete plans of the whole Convent, as contemplated in its finished condition, should be procured; and if practicable, a model of the entire House should also be made, so as to exhibit the whole interior arrangement. After this plan has been approved by the Prioress Provincial and her Council, it cannot be altered at the pleasure of any Superioress without grave reasons, and without reference to the same authorities.

471. Our Convents should be plain and simple, as prescribed by the Constitutions of the Order—a point which should be the more carefully observed as being in accordance with the spirit of our Holy Father Saint Dominic; and no ornaments in the way of sculpture, pictures or the like, should be permitted, except such as contribute to devotion and edification.

472. In the Houses which are already constructed it shall not be lawful for the Prioress or Syndica to erect any notable building without the consent of the Council of the Convent and the permission of the

Prioress Provincial and her Council. And any one who shall presume to do otherwise shall be removed from office; so that, for the space of three years, she shall not be Prioress of that or any other Convent.

473. No foundation shall ever be accepted to which are attached onerous conditions, or such as are inconsistent with the spirit of the Congregation or its Constitutions.

474. It is strictly forbidden, both to the Prioress Provincial and to the Diffinitresses of the Provincial Chapter, to accept any House, until they know, by the testimony of capable Sisters sent to inquire into the matter, that the place is well suited for the erection of a Convent.

475. No Convent shall be received which is not left to the free disposal of Superiors, conformably to our laws and Constitutions; and if the contrary be done, the transaction shall be null and void.

476. No new foundations shall in future be made without a fair prospect of at least partial support from local resources, either from endowment or from some remunerative work, such as Boarding Schools, Day Schools, etc.

477. If, among the Houses already accepted, and inhabited by the Sisters, there should be one, the position of which is found to be disadvantageous and

likely to continue so, which cannot be easily maintained, and in which Religion cannot be well fostered or the works of charity to which the Sisters are devoted suitably carried on, the Prioress Provincial may, with the consent of the Provincial Chapter (or at least of her Council), and that of the Archbishop of San Francisco, give up and leave such House when this can be done advantageously.

478. When a new foundation is undertaken, the Sisters assigned to it should be exemplary, grave and mature, and should at once begin to observe, with strictness, the duties of the Choir and the Refectory, and the other practices of Community life.

479. No House shall be erected into a Priory until it has supported six Religious for one year.

CHAPTER VIII.

OF THE CONVENTUAL PRIORESS.

SECTION 1. Of the Institution of the Conventual Prioress.
SECTION 2. Of the Authority and Duties of the Conventual Prioress.
SECTION 3. Of the Vicaress of a House not yet erected into a Priory.
SECTION 4. Of the Conventual Council.
SECTION 5. Of the Conventual Chapter.
SECTION 6. Of the Sub-Prioress.
SECTION 7. Of the Vicaress of a Conventual Prioress.
SECTION 8. Of the Syndica.
SECTION 9. Of the Deposits, the Depositaries, and other Officials of the Convents.
SECTION 10. Of the Archives and Inventories of the Convents.
SECTION 11. Of traveling.
SECTION 12. Of Sisters who are on a visit to Convents where they are not assigned, and of guests.
SECTION 13. Of the Annals.

SECTION I.

OF THE INSTITUTION OF THE CONVENTUAL PRIORESS.

480. The Conventual Prioress is elected by the Prioress Provincial and her Council. The election must be confirmed by the Archbishop of San Francisco.

481. The Conventual Prioress must be at least thirty years of age, and seven years Professed. Her

term of office lasts three years, at the expiration of which she may be re-elected once; but she cannot be elected for a third term without an interval of three years, unless by dispensation from the Archbishop of San Francisco.

482. Notice of the removal or the appointment of a Conventual Prioress must be given to the Bishop of the Diocese.

SECTION II.

OF THE AUTHORITY AND DUTIES OF THE CONVENTUAL PRIORESS.

483. The Prioress Provincial is bound to appoint a Conventual Prioress within six months from the day when the office becomes vacant; and if she shall fail to do so, the appointment devolves on the Archbishop of San Francisco.

484. Those only shall be chosen to fill the office of Prioress who are prudent and discreet, who know how to make themselves all to all, so that their subjects may be led by their example to observe the Rule and the Constitutions of the Order, and to be lovers of holy poverty.

485. Two Religious that are sisters by consanguinity should not succeed each other as Conventual Prioresses in the same Convent.

486. No one can be elected Prioress who is not able to follow Community life in the Choir, the Refectory, and in other exercises, and to sleep in the common Dormitory; and if any Prioress should fall into so weak a state of health as to be almost continually prevented from following Community life and attending to Choir, and there should seem to be no hope of her recovering her health and strength within the space of six months, she is bound to resign; and if she should fail to do so, she ought to be absolved from her office by the Prioress Provincial.

487. The Prioress-elect, as soon as the confirmation of her election is announced, is bound to accept or refuse it within the space of ~~three hours~~ one day; and she must sign the letters of confirmation with her own hand, in the presence of two witnesses, stating the day and the hour on which she accepts. On the arrival of the Prioress at her own Convent, the accepted letters shall be read before the whole Community in Chapter or Refectory, and shall be signed by the person who thus publicly reads them, adding the day and the hour. The three years' term of office of the Prioress expires on the recurrence of that day and hour on which her letters of confirmation were accepted before two witnesses.

488. Those who are newly appointed to the office of

Prioress are earnestly exhorted to make a spiritual Retreat before entering on the duties of their office.

489. As the Prioress, by her office, is raised above the other Sisters, so should she also precede them in the practice of every kind of virtue. She should, above all, practice humility, and that the more fervently as she is higher in authority; according to the counsel of the Wise Man, "The greater thou art, the more humble thyself in all things, and thou shalt find grace before God." She must be assiduous in prayer, punctual in Choir, and at all other Community exercises exact in all that belongs to the observance of the Rule and Constitutions. In a word, she must render herself fit to be in all things a guide and an example to her Community.

490. She should animate her Sisters with fervor and sweetness to the practice of virtue, and strive with all her power to maintain peace and fraternal charity in the House, yielding sometimes to the counsel and the wishes of others. She ought not herself personally to discharge any of the offices; neither should she trouble the officials in the exercise of their charge, nor allow others to disturb them. She must be patient towards all, and receive all who wish to speak to her with sweetness, at any time whatsoever, except during the time of deep silence, but then only in case of great necessity.

491. In the Refectory she must avoid all singularity, and content herself with what is served to the other Sisters. She must follow the same rules as the rest with regard to clothing, and must banish, both from herself and others, every kind of singularity and superfluity which could injure the perfection of the Community, except what is really required for the sake of health.

492. In case of sickness the Prioress shall be taken care of with others in the Infirmary, and the Prioress Provincial may charge some of the Sisters, especially the Sub-Prioress, to see that she takes the necessary rest and recreation.

493. The Prioress has authority over all her subjects in all things which are contained either explicitly or implicitly in the Rules and Constitutions. She may, therefore, make regulations, either by word of mouth or in writing, for the good government of her Convent, which regulations may be either maintained or altered, as circumstances may require, by those who shall succeed her in the charge.

494. The authority of the Conventual Prioress in all that regards dispensations has been already explained in the Prologue. (No. 12-19, Section III.)

495. It is the duty of the Conventual Prioress to provide the Community, as far as she is able, with

sufficient food, properly prepared, above all, in fasting seasons, that the Sisters may be the better able to fast. She shall especially watch with maternal solicitude, that the aged, the infirm and the sick have all the indulgences which they require.

496. She must provide the Sisters of her Convent who may have to travel, with sufficient money for the expenses of the journey.

497. The Prioress must cause the Constitutions to be read in the Refectory on the days appointed.

498. She must be careful to have an inventory kept of the things belonging to every office in the Convent, and she is bound to see that each Sister, on entering into office, receives the inventory of the things belonging to her office, and that the Sisters every year submit to her a list of the things given to their personal use.

499. She must not herself administer the revenues of the Convent, nor exercise the office of Syndica, and she must see that the laws of the Deposit are strictly observed.

500. The Conventual Prioress must show an example of obedience to the regulations of the Prioress Provincial, Provincial Chapters, and all higher Superiors, and be careful to introduce no changes in customs long established in the Congregation, without previous

reference to the Prioress Provincial. Let her aim in all things to preserve that outward uniformity of custom which ought to be observed in all our Convents, in order to promote interior union of heart throughout the Congregation. The maintenance of this union of hearts, the greatest blessing that God can bestow, chiefly depends upon the efforts of the Prioresses. Let every Conventual Prioress, therefore, consider it a sacred duty to maintain this union, by cherishing in her Community a filial reverence for the Prioress Provincial, a sisterly cordiality and confidence towards all the other Convents of the Congregation, and such a charitable disposition as shall render each one ready to make any personal sacrifice for the common good.

501. It is the duty of the Conventual Prioress to superintend carefully all the existing institutions attached to the Convent, and to see that the rules approved for these institutions are strictly observed. She should hold frequent examinations of all the schools, either in person or by some competent deputy.

502. The Prioress cannot give or lend books out of the House from the Convent library, of which there are not duplicate copies, or which are not set aside for that purpose, except to some great benefactor of the Community.

503. The Prioress must be careful to see that the

religious Habits of the Community are always made of the approved form and quality of material, of which patterns must be kept in the Archives, agreeing with those preserved in the Archives of the Mother-House.

504. Let the Prioress remember that all permissions to Sacristans for touching the sacred vessels, etc., must be obtained from the Bishop of the Diocese in which the Convent is situated.

505. She must not undertake any new works without the advice of the Council, and the consent of the Prioress Provincial.

506. She cannot be absent from her Convent for a night, without the permission of the Prioress Provincial.

507. The Prioress must take care to provide the sick with food and medicine, and everything of which they stand in need; she is also bound to hold the Chapter of Faults at least once a fortnight; if she be found negligent in either of these respects she shall be liable to deposition from office.

The Prioress is forbidden under the same penalty to undertake any notable building, or any great expense, without the leave of her Superiors.

508. If any furniture of the Convent becomes superfluous, the Prioress must not dispose of it in any way, even to another Convent of our Congregation, without the permission of the Prioress Provincial.

509. If any Conventual Prioress shall be found to be grossly negligent in the duties of her office, she should be absolved from it by the Prioress Provincial; but this can be done only on the conditions before mentioned. (No. 319.) When the Prioress Provincial gives letters of absolution to a Prioress, she must name in them a day not far distant, after which she shall cease to be Prioress. A Prioress who has been thus absolved from her office cannot be re-appointed to the same charge that year.

510. In the following cases the term of office of the Conventual Prioress is prolonged:

1st. If the three years come to a close after the first Sunday in June, the term of office is extended till the conclusion of the Conventual Chapter or Intermediate Assembly, if either of these is to be celebrated that year at the usual season.

2d. If the Provincial Chapter or Intermediate Assembly chance to be celebrated out of the usual season, that is, between the fourth and fifteenth of August, and the Prioress' term of office come to a close within the two months previous to its celebration, her authority is prolonged until after the Chapter.

3d. If the Congregation chance to be without a Prioress Provincial when the three years come to an end, the Prioress' term of office shall be prolonged

until the election of the new Prioress Provincial, and the conclusion of the Provincial Chapter, if, as is usually the case, the Prioress Provincial is elected at the Provincial Chapter.

511. When her term of Government is drawing to a close, the Conventual Prioress is bound, within the last month, to render an exact account of her administration to the Council of the Convent and to the Prioress Provincial, giving at the same time a faithful statement of the whole condition of the Convent and of its institutions. This written statement, signed by the Prioress and by all her Council, must be delivered to the Sub-Prioress, and a copy of it must be sent to the Prioress Provincial, to be communicated by her to the Diffinitory of the next Provincial Chapter.

512. At the day and hour when the term of office of the Prioress expires, the Sub-Prioress takes her place with the full powers of a Prioress, unless the Prioress Provincial shall have appointed some one else to govern it as Vicaress *in capite*.

513. The Prioress Provincial can appoint a Vicaress *in capite* over a Convent in the absence or even in the presence of a Conventual Prioress, who shall have authority even over the Prioress herself. But this must not be done unless from a most urgent cause, with the consent of the Provincial Council, and the sanction of the Archbishop of San Francisco.

SECTION III.

OF THE VICARESS OF A HOUSE NOT YET ERECTED INTO A PRIORY.

514. The Prioress Provincial, with the advice of her Council, must appoint a Vicaress over each of those Houses which have not yet been erected into Priories, where the Community is small, and the Convent not yet fairly provided with what is needful for observance.

515. The Vicaress so appointed has the same authority in her House as the Conventual Prioress in her Convent, and has a voice in the Provincial Chapter.

516. The Prioress Provincial may remove her from office at any time, and her authority expires at the end of three years, reckoning from the day and hour when, being present in the House, she began her government. The Prioress Provincial can appoint her for a second term, if she pleases; but, after the expiration of the second term, the same Sister cannot be re-appointed till after an interval of three years, except by dispensation of the Archbishop of San Francisco.

517. The authority of a Vicaress of a House does not expire with that of the Prioress Provincial by whom she was appointed.

518. The Vicaress always holds the first place in her own House, unless the Prioress Provincial, an Ex-Prioress Provincial, or a Conventual Prioress, be present. In other Convents she ranks after the Novice Mistress.

SECTION IV.

OF THE CONVENTUAL COUNCIL.

519. In every Convent of the Congregation, certain prudent Sisters shall be appointed as Mothers of Council, who shall assist the Conventual Prioress by their advice in matters of importance. It shall not be in the power of the Prioress to appoint or depose them at pleasure; but this shall belong to the Prioress Provincial.

520. The Mothers of Council by right of office are:

1st. The Ex-Prioresses Provincial, if any be assigned as residents in the House.

2d. The Sub-Prioress actually in office.

3d. The Mistress of Novices, if she has at least six Novices under her care.

4th. The Syndica.

5th. Those who have been Prioresses in that Convent.

521. Moreover, the Prioress Provincial may insti-

tute other Mothers of Council by appointment; but no one shall be admitted who has not attained the age of thirty (except those who belong to the Council by right of office), unless dispensed by the Archbishop of San Francisco.

522. These Mothers of Council by appointment continue in office, unless removed, until assigned to another Convent, when the appointment ceases.

523. The number of Mothers of Council must be at least five, including the person who presides. In Vicariates, however, three will suffice. No Council is valid if there be more than twelve present, not including the Religious presiding. If from any cause the number of Mothers should exceed twelve, those must first be excluded who are Mothers of Council by appointment, beginning with the lowest in rank; next those must be excluded who are Mothers by right of office, beginning with those who hold the lowest rank. But if the question under debate concern the Novices, the Mistress of Novices must be present; if expenses, the Syndica, even to the exclusion of some one who is Mother of Council by right of office.

524. With regard to the manner of holding the Council, the election of a Secretary, the obligation of secrecy, etc., the same must be observed as in the Council of Congregation.

525. The affairs to be treated of in the Council are:

1st. The appointment or removal from office of the Depositaries, the Sacristan and the Syndica.

2d. The leave given to a Sister by the local Superioress (in case of urgent necessity which gives no time for reference to the Prioress Provincial) to be absent from the Convent for a night, unless it be to go to one of our Convents in the immediate neighborhood. Except in such case of urgent necessity, the Conventual Prioress has no power to grant leave to any Sister to be absent for a night from the Convent, either to visit her own family or the Convent of another Order, or even one of our own Congregation, if distant; the right of giving such permissions being reserved to the higher Superiors.

3d. The monthly and quarterly statements of receipts and expenditures.

4th. The statement of her administration made by the Prioress before the expiration of her term of office.

5th. Any important business that may arise.

526. For the following affairs, the Conventual Prioress requires not only the advice, but also the consent of her Council, given by secret votes:

1st. The institution of the Sub-Prioress, when, with the leave of the Prioress Provincial, she is to be chosen from that Community.

2d. The absolution from office of the Sub-Prioress so appointed.

3d. The appointment or removal from office of the Secretary of the Council.

4th. The receiving any one gratuitously into the charitable institutions attached to the Convent; and if this is to be permanent, it further requires the sanction of the Prioress Provincial.

5th. Any extraordinary expenses exceeding $10.

6th. All matters which have to be referred to the Conventual Chapter. Nothing that has been rejected by the Council can be proposed to the Chapter.

527. The Prioress, without the Consent of her Council, may incur expenses to the amount of $10, and with the consent of her Council to the amount of $100. But for any extra expenses beyond the sum of $10, the consent of the Prioress Provincial is required. These limitations are not to be understood as referring to the customary domestic expenses.

SECTION V.

OF THE CONVENTUAL CHAPTER.

528. The Conventual Chapter, which must not be confounded with the Chapter of Faults, consists of all the Professed Choir Sisters assigned to the Convent,

assembled together under the presidency of the Prioress (or in some cases of the Prioress Provincial) to treat of certain affairs, which must of necessity have been previously examined and voted on by secret suffrage in the Council.

529. In the Chapter, though each one may modestly give her opinion, yet the question must be decided by secret votes, under pain of nullity. The votes must be afterward openly poured out, and so exposed that all the Vocals may judge of their number and quality; and at least three or four of the elder Sisters of the Community are bound to draw near and assist at the counting of the votes.

530. The matters which must be treated of and decided in the Conventual Chapter are the following:

1st. The Reception of Sisters to the Habit and to Profession. (This concerns the Chapter of the Novitiate House only.)

2d. The alienation of anything valuable belonging to any particular Convent.

3d. Any very important affair regarding the whole Community.

531. A Sister may, for grave reasons, abstain from giving her vote, but no one may vote by proxy. If a Sister be sick, some Sisters may go to receive her vote.

532. The deliberations of the Chapter ought to be written down immediately in a book to be kept by the Secretary of the Council.

SECTION VI.

OF THE SUB-PRIORESS.

533. The Prioress Provincial ought to appoint a Sub-Prioress within a month from the time when the office became vacant. The Sub-Prioress may be chosen from the whole Congregation. But if the Prioress Provincial shall leave the choice of the Sub-Prioress to the Conventual Prioress and her Council, they must choose from amongst those Sisters only who are appointed to that Convent.

534. The Sub-Prioress cannot be deprived of her office, except by the same authority which instituted her.

535. The duration of her office is two years, after which, if it please her Superiors, she may be reappointed without any interval. But if, within the two years, a new Conventual Prioress shall be appointed, the Sub-Prioress may be absolved from her office if it seem good to the Prioress Provincial. If the term of office of the Sub-Prioress expire within two months previous to the expiration of the Prioress' term of

office, she shall remain Sub-Prioress until the new Prioress is present in the House; and during that interval she ought not to be deprived of her office, unless for some grave cause.

536. The Sub-Prioress must not be removed from office when the Provincial Chapter is at hand.

537. The Sub-Prioress holds the next place to the Prioress of her own Convent, unless there be an ex-Prioress Provincial, or the Conventual Prioress of another Convent staying in the House. Out of her own Convent, however, she takes the rank of her Profession.

538. The Sub-Prioress cannot be proclaimed in the daily Chapter, unless for some grave fault her proclamation shall seem expedient to the Prioress. She is of right a Mother of Council of the Convent; and, in the absence of the Prioress, she rings the bell in the Refectory, says the *Fidelium*, etc., and does all the other things that are reserved to the Superioress.

539. It is the duty of her office to be diligent about the Community, to correct those that do amiss, and to act in other things according as the Prioress shall appoint or permit.

540. As soon as she is appointed, the Sub-Prioress should diligently inquire of the Prioress, and bear in mind what power she wishes her to have, as well in her presence as in her absence, and she must not go

beyond what shall have been prescribed for her. She must be mindful of the regulations of the Conventual Prioress and the Prioress Provincial, and must take care that they are exactly accomplished by the Sisters. She must faithfully assist the Prioress, and not lend a willing ear to those who murmur and trouble others. It must be her constant aim to maintain a good understanding between the Prioress and the Community. She must reserve all matters of greater moment to the Prioress, and frequently refer to her as to what is to be done. If anything notable should happen during the absence of the Prioress, the Sub-Prioress must report it to her on her return, even though it may have been corrected. She must also remind the Prioress of what she has to do, if she has forgotten or is otherwise occupied, and she must give a faithful report of the state of the House, and of the Sisters, to the Prioress Provincial at her visitation. The Sub-Prioress ought to be almost always with the Community. She must take care that the signals for the various Community exercises are punctually given, that the Community never be needlessly kept waiting anywhere, and that all things be done in a becoming and orderly manner. She should, under the direction of the Prioress, arrange what is to be read in the Refectory.

When the Prioress is present in the House, the Sub-Prioress has no power of dispensation.

541. On the death or removal from office of the Conventual Prioress, the Sub-Prioress left in government is called Sub-Prioress *in capite*, and then she has the full powers of a Prioress until a new Prioress is present in the Convent, and she can appoint a Vicaress to assist her, if she pleases. Nevertheless, she must not make notable changes in the Convent, and she is bound to render an exact account of her administration to the new Prioress in presence of the Council. Whilst the office of Prioress is vacant, the Sub-Prioress must not undertake any important transactions with regard to the temporalities of the Convent, but must reserve all matters of moment to the new Prioress, unless urgent necessity should, in the judgment of the Council, require the contrary.

SECTION VII.

OF THE VICARESS OF THE CONVENTUAL PRIORESS.

542. The Conventual Prioress may, if she shall judge it to be expedient, with the consent of the Prioress Provincial, appoint a Vicaress, who shall hold this office at the pleasure of the Prioress.

The Vicaress shall not say the *Fidelium* or the *Confiteor*, but in the absence of higher Superiors and the

Sub-Prioress, all these things shall be done by the Hebdomadaria. She shall never ring the little bell in the Refectory; but in the absence of the Prioress and Sub-Prioress she everywhere gives the signals usually given by Superiors. She does not change her rank, unless when she is exercising her office in Chapter. She is subordinate to the Sub-Prioress, and her whole authority depends on the will of the Prioress, by whom she is appointed. On the death or removal from office of the Prioress, the office of the Vicaress appointed by her wholly expires.

SECTION VIII.

OF THE SYNDICA.

543. The Syndica must be chosen from among the more prudent and discreet Sisters. Her duty is in conformity with the directions of the Prioress and Sub-Prioress, zealously and faithfully to take care of the temporal goods of the Convent. She cannot, without a general or particular leave, give away money, clothes, food or anything else.

544. The Syndica is bound perfectly to observe the laws of the Deposit, as explained in the next section. It is advisable that all the money which comes into the Convent or goes out from it should pass through

the hands of the Syndica, who shall account for it to the Prioress and the Depositaries.

The Syndica must keep a book in which she shall enter her receipts and expenditures, day by day. At the end of each month or quarter, she should draw up a statement of receipts and expenditures, under certain principal and determined heads, which should be laid before the Prioress and her Council.

She must, every three months, draw up a similar statement of receipts and expenditures, to be signed by the Prioress, Sub-Prioress, and herself, and forwarded to the Bursar-General of the Congregation, preserving an authentic copy in the Convent, in a book appointed for the purpose.

She must keep the bills, receipts and other papers belonging to her office in good order, and see that they are carefully preserved as long as they may be useful or necessary. She must also be most careful not to leave the money given to her charge exposed in such a way as to be a temptation to dishonesty.

Those who are negligent in providing necessaries for the sick must be removed from the office of Syndica.

Before giving an order for any alterations or repairs to any workman, let the Syndica be careful to have a proper estimate of the amount to be laid before the Council.

Before going out of office, the Syndica must render an exact account of her past administration to the Prioress and her Council, and produce a correct inventory.

545. As the office of Syndica includes both the providing for the temporal wants of the Community and the keeping of regular accounts of money received and expended, it may not be always possible to find one person possessing the necessary qualifications for both these duties. In that case, the office may be divided, one Sister providing what is necessary for the Community, with the title of Cellarer, and another, who shall be called the Bursar, keeping the accounts. But, as a general rule, it is much to be desired that the whole charge should be undertaken by one person, assisted, if necessary, by competent aids. It is only when these two offices are united in one person that the Syndica is by right a Mother of Council.

546. When the office of Syndica becomes vacant, the Prioress is bound, within a month, to appoint a new Syndica with the advice of her Council. But if there should not be any one in her Community competent for that office, she must have recourse to the Prioress Provincial, who will herself appoint some one to this charge.

547. No Prioress or Superioress of a House should,

under any circumstances, herself exercise the office of Syndica; and, unless in case of absolute necessity, it ought not to be given to the Sub-Prioress.

548. The office of Syndica lasts two years; but she may be re-appointed with the permission of the Prioress Provincial.

SECTION IX.

OF THE DEPOSIT, THE DEPOSITARIES AND OTHER OFFICIALS OF THE CONVENT.

549. In every Convent there ought to be a secure place called a Common Deposit, the key of which should always be kept by the Prioress. In this place there should be a box closed with three locks, in which shall be put all money from whatever quarter it may come; and there must be three different keys, one of which must be kept by the Prioress, and the other two by two discreet Sisters who shall be called the Depositaries; and the officials of the Convent cannot spend money, under any pretext, unless it has been first placed in the Common Deposit.

550. Every week, or at least every month, the Prioress and the two Depositaries shall meet at the Common Deposit; when the Syndica shall render to them an account of the receipts of the preceding week

or month; and she shall bring all the money she has received, to be laid up in the box of the Deposit, whence it cannot be taken out except in presence of the Prioress and the Depositaries; and the sum so taken out must be immediately entered in a book kept for that purpose. When money is sent to the bank or drawn thence by check, it must be accounted for to the Prioress and Depositaries in the same way as that which is laid up in the Deposit.

551. The Bursar or Syndica cannot spend any money until it has been first brought to the Deposit and thence consigned to her by the Prioress and the Depositaries, unless in case of some urgent payment which cannot be delayed, when it shall be sufficient to obtain permission from the Prioress, and to account for it afterward to the Depositaries. The Cellarer and Sub-Cellarer may fill the office of Depositaries, but not the Syndica or Bursar.

552. Accounts should be carefully kept by the Syndica, showing every item of receipts and expenditures, and also how far the expenses of the Convent are met by the local revenues; whether the Convent has been assisted from the general funds of the Congregation, or whether, on the other hand, it yields any surplus to be paid to the general fund.

All money placed in the Deposit, or taken out from thence, must be entered in the Book of the Deposit.

553. Mothers of Council, Conventual Prioresses, and the Prioress Provincial must be vigilant over the exact observance of the laws of the Deposit.

554. It is forbidden to the Depositaries, under pain of deprivation of office, to reveal to seculars the state of the temporal affairs of the Convent or of the Congregation.

555. Deposits from seculars should not, if possible, be kept in our Convents; but the persons should be advised to place them in Bank. If, however, in an emergency, a Deposit must for a time be received, proof should be obtained and preserved in the handwriting of the person of the amount deposited, and receipt taken of the amount when repaid. Such deposits, if they consist of money, must be placed in the Common Deposit; it shall not be lawful for any Sister, even the Prioress, to receive a deposit from any one except it be so placed, and any one acting to the contrary incurs the penalty of the more grievous fault.

556. School fees paid weekly, small payments for work, etc., should be accounted for by the Sisters in their respective offices, either weekly or monthly, as the Prioress may direct.

557. The pocket money of the children in our Boarding Schools may, with the permission of the

Prioress, be administered by the Mistress of the School, without being brought to the Deposit; but in this case a careful account of such moneys must be kept and submitted to the Prioress.

558. It is forbidden to lend money, except in case of some pressing emergency.

559. The Seal of the Convent must be kept in the Common Deposit.

560. The Depositaries shall be appointed by the Prioress, with the advice of her Council. Their office lasts two years, but they may be reappointed, without interval, with the permission of the Prioress Provincial. The Sacristan, Infirmarian and Librarian are appointed in the same manner, and hold their respective offices for the same period.

561. The chief Mistress of the Institution attached to a Convent is appointed in the same manner, and holds her office for three years; after which she can be reappointed only with the permission of the Prioress Provincial, who, if she thinks proper, can appoint to, or remove from, all these offices at her pleasure. But in case of removing the chief Mistress of any Diocesan Institution, notice should be given by the Prioress Provincial, or the Prioress, to the Bishop of the Diocese in which such Institution is situated.

SECTION X.

OF THE ARCHIVES AND INVENTORIES OF THE CONVENTS.

562. In every Convent there ought to be, in some safe place, a depository for the archives, where shall be laid up all the privileges, contracts, and other documents belonging to the administration of that Convent; the letters of Institution of the Prioress and Sub-Prioress, the ordinances of Visitors, the Acts of the Provincial Chapters, the Council Book, the Chapter Book, finished Account Books, and all other important papers, with a correct inventory of the same. A plan of the water-pipes, gas-pipes, and drains should also be kept in the Archives, on which all fresh alterations should at once be correctly marked.

563. Every Convent should have a book, called the Book of the Great Inventory, which shall be kept in the Common Deposit. In it there shall be entered:

1st. A list of all the privileges or other documents relating to the foundation and state of the Convent.

2d. A list of the documents relating to the revenues administered by that Convent.

In another part of the same book shall be copied the inventories of all the offices of the Convent, leaving a sufficient number of blank pages between each for additions.

564. A correct inventory of all things belonging to her office must be given to each official when she enters on her charge, which she must sign with her own hand.

565. The Great Inventory shall be kept by the Archivist, and she shall revise it every year in the month of January, making the necessary additions or corrections on the right-hand page, which must be kept blank on purpose.

566. All officials of the Community must perfect their inventories when they go out of office, making the necessary additions, and marking on the right-hand pages, left blank for the purpose, any changes that have been made, or else making out a new inventory if requisite; and these inventories must be revised and perfected every year in the month of December.

567. Copies of the inventories of the Sacristy, the Library, and the chief valuables of each Convent, should be sent to the Prioress Provincial, and should be corrected each year.

SECTION XI.

OF TRAVELLING.

568. No Sister can take a journey without permission from the Prioress Provincial.

She must have a suitable companion assigned her by her Superior, and from this companion she must not separate. The elder in the Order shall have authority over her companions, especially in what regards the journey, unless the Prioress shall have ordained otherwise.

569. If, for any grave reason, Sisters have to remain out of their Convent for more than three days, besides the written permission they must have letters of obedience to present in case of need, in which must be expressed the cause of the permission, either in general or particular, and the name of the place to which they are sent.

570. A Sister, when about to leave the Convent for more than one night, must ask and receive the blessing prescribed in the Ceremonial before her departure, unless she is going to another Convent of the Congregation, in which case this is not requisite.

The Prioress is bound to supply her with sufficient money for her journey.

The Sister who is travelling must take a direct road and accomplish her journey in the time appointed.

If she should have to stop on her journey in places where there is a Convent of our Congregation she is bound to take her meals and to sleep there, and not in the houses of seculars.

Those who are on a journey are bound to observe the fasts and abstinences which are commonly observed in the country in which they are.

On their return they must receive the blessing of their Superiors.

SECTION XII.

OF SISTERS WHO ARE ON A VISIT TO CONVENTS WHERE THEY ARE NOT ASSIGNED, AND OF GUESTS.

571. The Sisters who are on a visit in any Convent of the Congregation should be kindly and charitably treated.

If they remain more than six days in the Convent they are subject to the law of the Common Deposit, unless they be Conventual Prioresses; nor can they spend any money without permission from the Superioress in whose Convent they are staying. In this respect they are in the same condition as those who are appointed to that Convent.

The Sisters who are staying in a Convent of the Congregation, even for a short time, are bound to exercise the office of Hebdomadaria, to follow the Choir, and to discharge other Community duties, just as though they were assigned there. If they are Con-

ventual Prioresses, however, they do not attend the Chapter of Faults.

They are subject to the Superioress of the Convent where they are staying, and cannot go out without her leave.

572. The Guest-apartments of every Convent must be so arranged that secular visitors may be suitably entertained without in any way mixing with the Community.

SECTION XIII.

OF THE ANNALS.

573. Every Conventual Prioress must cause to be drawn up exact but concise Annals of all important events connected with her Convent; and she must take care that these Annals are continued every year.

In like manner, the Prioress Provincial must take care that the Annals of the Congregation be kept complete; and she shall appoint a competent Sister who shall discharge this duty with zeal and fidelity.

FINIS.

Laus Deo,
Beatæ Mariæ Virgini,
Reginæ Sacratissimi Rosarii,
Beato Dominico Patri nostro
et omnibus Sanctis.
AMEN.

Death of Mother Mary Goemare at Benicia.

Death has this month removed from among us another of the little band that accompanied Archbishop Alemany on his mission to this coast in the early days of Californian statehood. Mere Marie de la Croix Goemare, more familiarly known to old Californians as Mother Mary, passed from this life to a better one on the 3rd of October, at the old Convent in Benicia, in the eighty-third year of her life. The hundreds throughout the State who received a Christian education in the old Convent will feel the loss of their venerated teacher who has now gone to her eternal reward full of years and good works.

Mother Goemare was a native of Belgium, the land which has furnished so many missioners to the Church and especially to our own California. She was born in 1809, and entered the Second Order of St. Dominic in Paris at an early age. When the late Sovereign Pontiff charged Bishop Alemany with the episcopal charge of the new State of California, the latter's first care was to look for assistants to aid in the labors of the new mission; Mother Mary volunteered for the work and came to our shores to teach and labor in 1850 in company with the Rev. Father Villarasa, O. P. Her first school was opened at Monterey, then the Episcopal See, where she was joined by Sister Louisa O Neill and Sister Francis Stafford in the following year. When the See was moved to San Francisco she followed Bishop Alemany here and taught school in this city for three years at the primitive building known as the Episcopal Palace, near St. Francis Church. When Bishop Alemany was raised to the Pallium, he resolved to found an academy for the education of girls at Benicia and Mother Mary became its Superior in 1854 St Catherine's Academy was long one of the best known Catholic institutions of this State, and to its develop[illegible] Mary devoted the rem[illegible]

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Rule of St. Augustine & Constitutions, Sisters of Penance

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